The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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THE APPLICATION FOR HABEAS CORPUS IN THE RESCUE CASE.

The application to the Supreme Court of Ohio, for a writ of habeas corpus, on behalf of the gentlemen now in prison in Cleveland for an alleged rescue of a fugitive slave at Oberlin, was argued yesterday. Rufus P. Spalding appeared for the prisoners, and the U. S. District Attorney, Mr. Belden, of Canton, assisted by Noah H. Swayne, of this city, for the United States Government.

Mr. Spalding opened the case, and consumed the whole of the forenoon and a large part of the afternoon session of the Court in a matured argument.

He contended that Congress had no power to enact either the fugitive slave law of 1793 or of 1850, but that if it was conceded or decided that the Federal Constitution gave Congress power to enact a law for the reclamation of fugitives from justice, then it transcended its power in the enactment of 1850.

Mr. Spalding traced the history of the formation of the Constitution, and claimed that the clause respecting "persons owing service" was understood now, not as conferring on Congress power to enact fugitive slave laws, but simply as a compact between the States that they would not exercise their sovereign power to prevent the reclamation of fugitives from service.

He claimed, in view of all the responsibilities in the case, Congress had no more power to enact a law for the arrest and return of fugitive slaves than for the arrest and return of a runaway horse. Roger Sherman, of Rhode Island, asserted that doctrine in the convention which formed the Federal Constitution, and the clause which it was claimed, authorized the law of 1850, would never have been adopted in that convention, if it had not been the general belief, South as well as North, that slavery was a temporary evil. The people would not have ratified the Constitution containing that clause, if leading men had not insisted upon it that no difficulty could grow out of the clause in question, because slavery was necessarily a temporary institution. So strong was the sentiment in the Constitutional Convention, that the phrase "legal service" was rejected, and in its place the words "service under the laws thereof" inserted.

The argument, against the position he urged, was, that it was expedient Congress should legislate to reclaim fugitives from service; therefore it must have the power—necessary that Congress should legislate, because citizens of the free States abhor slavery and are unwilling to return fugitives to their chains.

There was no difficulty in reasoning upon almost any other subject than this one of negro slavery. It would seem that men were blind on this infernal subject, but to him, it was clear that only a fair knowledge of the English language and ordinary common sense was required to understand that under the Constitution of the United States, Congress could exercise no power imposing pains and penalties on citizens of the States for doing what was neither in violation of the laws of those States, nor of the laws of God. Whatever power there was belonged to the States. They had never delegated any part of it to Congress.

He asked that the Supreme Court of Ohio should critically examine all the questions involved in the application now made to it. Let the whole responsibility be met. He planted himself, as counsel for the prisoners, on the Constitution of the United States, and of the State of Ohio, and there bid defiance to any constructionists. If citizens were to be confined for acts of benevolence, it is to be done in a constitutional manner. It was important to the people of Ohio that they should know what rule of action was imperative upon them. Wisconsin had boldly taken its position. The U. S. Supreme Court had reversed the decision of the Wisconsin Supreme Court, but the Wisconsin Legislature had instructed the Court to sustain its position. He had no doubt of the final result. There was a growing sentiment that State rights must be maintained.

Mr. Spalding read numerous speeches and historical statements in support of the positions we have asserted, and concluded by demanding that as the U. S. District Court was acting without jurisdiction, the citizens in its custody should be discharged.

Mr. Spalding was responded to by the District Attorney, Mr. Belden. At the conclusion of his arguments the Court adjourned till 9 o'clock this morning, when Mr. Swayne will speak.

Mr. Belden understood that there was no question before the Court but the simple one of the constitutionality of the Fugitive Slave Law of 1850. If that law was constitutional the prisoners were properly in custody.

Mr. Spalding said he rested the case on that point, but had designed to call the attention of the Court to the fact that the ordinance of 1787 made a discrimination respecting fugitives from service, in one of the original thirteen States.

Mr. Belden said that the ordinance of 1787 was superseded by the Constitution of the United States, and had no vitality but such as was given it by Acts of Congress. He would not stop to argue that point. He would confine himself to the question—Will the Supreme Court of Ohio allow a writ of habeas corpus in favor of individuals held under a law of the United States? He would present authorities and argue that State Courts cannot interfere with Federal officers, who hold persons in custody under the fugitive slave law.

Against the position of the counsel for the prisoners, were authorities of State and National Courts, of Legislatures and of Executives. He had but one decision in his favor, and that was by a divided Court. History was against the argument of the opposing counsel as well as the authority of Courts. The Constitution of the United States was obligatory alike in all the States, and until modern agitations prevailed, the exclusive right of United States Courts in cases under examination, was not questioned. Mr. Belden deprecated earnestly a condition of things in which State Courts would conflict with each other and with the United States Courts in expounding the federal constitution.

He held that Congress had no power over slavery, and no power to enlarge or limit freedom—that the Scripture doctrine "do unto others as you would be done by," did not forbid slavery; that the demand of the opponents of the fugitive slave law for trial by jury was preposterous, and that when men turned up their noses and declared the law obnoxious, he had only to say it was the law. It is in the Constitution; let the laws be maintained.—*State Journal, 6th.*

The argument before the Supreme Court was concluded yesterday at noon, and the Court adjourned to Thursday morning. Noah H. Swayne, Esq., on the part of the U. S. Marshal occupied the forenoon with an able, lawyer like argument, citing the cases in which the fugitive slave law had been held to be constitutional by both federal and State Courts, and arguing that with so many decisions in its favor, and but one, the recent decision of Wisconsin, against its constitutionality, the question ought to be regarded as settled.

He argued also the question of constitutionality, *de novo*, without regard to adjudications, and held that the constitutional provision, that fugitives should be given up, granted to Congress all the powers requisite to carry out the provision. While he claimed that the law was constitutional, he did not assume to defend the policy of enacting so stringent a law, nor deny that great wrongs might grow out of it; wrongs which would be insufferable. Such was not yet the case, and therefore there was no such case for this Court to consider. When that emergency arrived, the emergency itself, as was always the case, would beget the proper remedy; the right of revolution was the only resort of the people when their wrongs from this law become intolerable.

Judge Spalding for the applicants occupied but about fifteen minutes in a forcible and eloquent rejoinder. He referred to the importance of the case now before the court, involving the liberties of thirty-seven citizens of Ohio, while all the cases cited by the counsel opposite, were raised by the capture of some fugitive slave who was already far on his return south when the question of constitutionality of the law was adjudicated, and urged the Court to give it that consideration that its consequence demanded.

He argued with great force, that if wrongs might grow out of the execution of the law that would justify the resort to the remedy of a revolution, it was of the most momentous importance that the resources of the Court should be carefully investigated, and all legal remedies exhausted, before abandoning the case to so terrible a remedy as revolution.

He referred to the standing of the citizens now incarcerated in the jail of Cuyahoga county, including all classes, clergymen, professors of colleges, doctors, lawyers, merchants and others representing the best people of the State, that this was no case lightly to be disposed of by our prejudice or indifference toward an inferior race, but one involving the liberty of a large number of the first citizens of Ohio; and alluded to the announcement in the newspapers that the United States war steamer *Michigan* had been ordered by the President to the port of Cleveland to overawe the citizens with her guns, and provide a prison ship for these captives beyond the reach of process from the State Courts.—*State Journal, 27th.*

From the Darlington (S. C.) Flag.

SLAVES HIRING THEIR OWN TIME.

The Columbia *Bulletin*, referring to the practice of allowing slaves to hire their own time, and to the many evils which result therefrom, uses the following language:

"Despite the laws of the land forbidding, under a penalty, the hiring of their time by slaves, it is much to be regretted that the pernicious practice still exists. Not a few who profess to be law abiding citizens, and are loud in their denunciation of transgressors, are knowingly, constantly violating a law intended to promote the interests of the community, protect the rights of masters, and guard our slaves against evil. It is difficult to find a reason for such indifference to the requirements of wholesome legislation; it would seem that every consideration of policy would demand its rigid observance, and that instead of being regarded as a useless restraint upon the master in the use of his property, it would receive that respect to which its wise provisions entitle it."

The law forbidding the hiring of his own time by a slave, is certainly founded in wisdom, and it is much to be regretted that masters for whose good, in part, the law was enacted, should exhibit such utter disregard for its provisions. It is more to be regretted, however, that these constant and open violations of a well known law, should be allowed to go "unwhipped of justice". Offences of a minor character are zealously hunted out, and the offenders are dragged to the Court room to answer for their conduct, while other violations of the law, the one to which we are now alluding, standing among the chief, are openly committed, and, being winked at, the bold offenders stand justified in the sight of community.

Negroes are not, naturally, fond of work, and if allowed to wander from place to place in search of occupation, being only required to make weekly or monthly returns to their owners, we need not be surprised if, in order to meet these requirements, they resort to dishonest means. In our own community we have illustrations of the truth of this assertion. Here we see, daily, negroes who are known to have to pay large wages to their masters, who are seldom or never seen working at their several trades; on the contrary, able-bodied carpenters are seen, continually, hawking fish and fruits about our streets. This state of things is ruinous to the negro as well as injurious to the community; they are too often the agents of dishonest white men, who, being afraid to carry on their nefarious traffic in their own persons, find ready and willing agents in these idle and unrestrained negroes; and thus may we account in a measure, for the ready access our slaves have to the whiskey bottle; for these emissaries of the gingerbread can move among them without suspicion and continue to sell to them, for a length of time, without detection. Are we not right in this matter? We put it to the reader to say if their minds have not already fixed upon one or more of these privileged negroes, whose income does not depend upon honest labor, but, rather, is derived from such sources as we have indicated.

The violation of this law works not only a moral injury to the negro and to the slave portion of the community, but also works a great pecuniary loss to those masters who, owning negroes who have learnt a trade, have too much respect for the law, and regard for the well-being of the community to allow them to hire their time, or, in other words, to sell them their freedom. For the negroes who, outside of and beyond their trade, have so many other sources of income, can of necessity, when inclined to work, sell their labor cheaper than the master can sell that of his negro who is kept under his direction and control. It is unjust and injurious to the white mechanic who cannot compete with those whose expenses are defrayed by dishonest means, and who are always ready to underbid them for any piece of work to be performed.

Another effect of the continued violation of this law is apparent in the impudence and independence of the negro mechanics. They constitute a colored aristocracy, and while they lord it over other negroes, they seem to think themselves just about as respectable as the whites around them.—We need not dwell upon this point; it is enough that we state it in order to convince our readers of its truth.

What then shall we do to check this evil and put a stop to this open violation of a known law? We suggest to the police of our town and the patrol throughout the district to pay no regard to monthly passes authorizing negroes to pass and repass, without stating distinctly the points to and from which they are permitted to go and return, but to treat negroes travelling with such tickets as though they had none at all; we would suggest further, the strict enforcement of the town ordinance, now in force, in our own town; let all negroes found hiring their own time, be arrested and properly punished, but above all, let us see to it that the owners are indicted for the violation of the law. In this way, and in this way alone, can we check the evil, and rid our community of a set of colored rascals, whose villiany is only equalled by that of the white men who have seduced them from a course of honesty and sobriety. If this cannot be done, let the law be repealed and let us either quietly submit to the wrongs which we now suffer, or take the necessary steps for our individual protection.

From the National Intelligencer.

A NEW "KEY" TO THE GULF OF MEXICO.

The subjoined communication, from the pen of an intelligent and esteemed citizen of the State of Mississippi, forcibly calls the public attention to a proposition whose significance and moment, as well political as economical, will be readily apprehended by all practical and reflecting minds. We allude to the construction of a ship canal across the northern neck of the peninsula of Florida, with the view at once of greatly expediting the time of passage and promoting the safety of the vast and increasing commerce carried on between the Atlantic and Gulf States of the Confederacy. That commerce, we need not remind the reader, in being at present compelled to double the Florida Capes, is subjected to the two-fold dangers of a navigation rendered difficult and hazardous, not only by the hidden obstructions and reefs which waylay the seafarer in that quarter, but also by the drift of that mysterious Gulf Stream which often proves as baffling to the power and skill of the seaman as it long has been to the man of science in his efforts to trace its secret origin and cause. A ship canal at the point designated would at once and forever obviate all the perils which now beset the passage of our commerce in threading its intricate way from the waters of the Atlantic to those of the Gulf of Mexico. Its advantages in this respect are too apparent to need more than a suggestion, while in point of their magnitude it is hardly too much to say that they would be incalculable save on an accurate estimate of the amount and value of the coasting trade to be benefitted by it. The annual loss of life and property on the coast of Florida is now so great that the "Florida wreckers" find in the maritime disasters of that vicinage an unfailing source of employment in the prosecution of their said profession, which, if not without its peculiar dangers, is also not without its promises of lucrative reward. At the present time fifty vessels are regularly licensed to engage in the duty of rescuing vessels in distress, and their supervision forms an important part of the admiralty jurisdiction attached to the United States District Court for the district in question.

If such are the commercial advantages of the proposed ship canal, when simple reference is had to the trade between the Atlantic and Southwestern States, it is hardly necessary to add that, if considered in connexion with the projected railroad across the Isthmus of Tehauntepec, it would in a like manner tend greatly to lessen the distance and facilitate the communication between both these classes of States and those lying on the Pacific coast. The Isthmus of Tehauntepec would thus be made the shortest and most direct as it is the most natural route of transit for the transportation of passengers and commodities from the seaboard of the Union to the other. Not only would a great saving of time and distance be effected, but all the annoyances of the Panama route, whether arising from the anarchy of its resident population or from the unhealthfulness of its climate, would be turned by the shorter march of our commerce and left no longer to hang on the skirts of its interoceanic movements. If we rejoiced in the completion of the Panama railroad, much more may we rejoice in the actual construction of a railroad across the Isthmus of Tehauntepec, which latter becomes only a more valuable auxiliary to the commerce of the country when considered as a connexion and pendant of the ship canal to be cut through the northern neck of Florida. A single glance at the map will suffice to show the great commercial importance of such a combination.

And the strategic considerations in favor of such a ship canal are no less suggestive and momentous in respect of national policy than of commercial development. If once completed it would remove all the grounds of apprehension which, whether with or without reason, are founded on the position held by the Island of Cuba as the "key" of the Gulf of Mexico. To our ears this designation has ceased to represent more the sound of a catch word than the expression of a fact, but even if it were admitted that Cuba occupied a post so important to the military defence and maritime preponderance of the Confederacy, it requires no sagacity to see that these objects would be much more effectively promoted and secured by the proposed ship canal than by the acquisition and occupation of that island. By such a stroke of policy the Island of Cuba would, to all intents and purposes, be drifted, as our correspondent says, entirely outside the pale of international projects, and would no longer be a "rock of offence" in the apprehension of our politicians, constraining them, in the abundance of their patriotic zeal, to espouse extravagant schemes for the purchase of this dependency from Spain. For if it shall appear that the said ship canal will better subserve the ends proposed by these statesmen, and cost much less, we are sure they will be ready, in common with prudent men of all parties, to forego the acquisition of Cuba, at least until the feasibility of the great work has been more maturely considered. With these introductory remarks we commend the subject to the attention of our readers, in hope the suggestions of our Mississippi correspondent may lead to the further discussion of a project which in all its relations is so full of promise to the true aggrandizement and safe developement of the country.

From the New York Evening Post.

THE ACQUITTAL OF SICKLES.

The verdict in the murder trial just closed at Washington will disappoint some persons who professed to look for a disagreement of the jury, but the general anticipation was that no conviction could be obtained. The nature of the offence was perfectly well understood—a cool and deliberate homicide in view of a certain provocation—and the law of the case was as clear as noon day, so much so that skillful counsel rather sought to evade than to question it; but behind both the fact and the law stood a popular feeling, which we will not attempt to characterize, and which it was supposed would supersede the more rigorous demands of the law. Mr. Sickles was acquitted neither by the ingenuity of his advocates, nor the remarkable laxity of the prosecuting officers, but by a sentiment which took the law in its own hands and declared the assassination of an adulterer justifiable.

We are left in no doubt upon this point, inasmuch as the jury, after the adjournment, repaired to one of the hotels, to mingle their congratulations with those of the defending counsel and of the mob, and to declare in the most explicit terms the grounds of their decision. One of them desired Brady to proclaim it in New York that "the citizens of Washington are not behind those of any other part of the country in devotion to the family altar."—Another of them, who is described, we should say justly as the "wag and mimic" of the tribunal, said that "he would not for himself have been satisfied with a Derringer or revolver, but would have brought a howitzer to bear on the seducer." A third, who had beguiled the weary hours in which the jury were together by performances upon the violin, heightend the general joy with which their peculiar discharge of their legal function was hailed, by additional strains from that dulcet instrument. A fourth, more devoutly inclined, thanked God that his life had been spared to participate in so great and brilliant a verdict. In fact, a Washington correspondent of one of the morning papers, writes: "I had the pleasure of meeting ten of the gentlemen who composed the jury, and I am especially instructed by them to state, and they wish it distinctly understood, that they gave their verdict on the principle that, in the absence of any adequate punishment by law for adultery, the man who violates the home and desolates the home of his neighbor does so at the peril of his life, and if he falls by the outraged husband's hands, he deserves his doom. This principle, they informed me, they agreed upon unanimously six days since. They have made it from this hour a principle of American law." They did not pretend to be guided by any principles of law, but they took it on themselves to establish a new principle, which they hope to see adopted henceforth as a peculiar element of American jurisprudence.

The only approach to a legal justification of the murder, apart from Mr. Graham's plea that Sickles was insane—which he immediately rendered nugatory by the enthusiasm with which he demonstrated that Sickles was rather inspired than insane, inspired to execute the Divine will by his profound study of the Hebrew Scripture—was introduced by Mr. Brady in arguing that the Derringer pistol belonged to Mr. Key, and that the homicide might have been the result of an armed encounter between the parties. This was ingenious, though not ingenuous, for we believe it is pretty well known to everybody that the Derringer belonged to a distinguished official of this city who lent it, a few days before the murder was committed, to the accused. As the jury, however, assert that they had made up their minds to an acquittal six days ago, that is, before the rebutting evidence was put in, and before the points of law were expounded by the counsel on either side, or by the Court, we doubt whether Mr. Brady's adroit stratagem had any effect upon the issue. It was a foregone conclusion without his eloquence, and, so far as legal forms and precedents are concerned, the Court would have saved the community the exhibition of a good deal of solemn farce if it had dispensed with the evidence, and taken a verdict before the trial.

Of the extraordinary demonstrations which followed the verdict—the dancing of Mr. Stanton before the court, "like David before the ark"—the shout of the crowd for "a speech" from Sickles—the offer to unharness the horses from his carriage, that the men might take the places of the brutes—the noisy cavalcade rushing and hurrahing down the avenue—the gratitude of the old fruit-seller, who presented a basket of oranges to the man "who had taught him how to defend his family honor"—the crush of "wealthy and respected citizens" to pour in their congratulations—the serenade of the lawyers, who made addresses from the steps or windows of the hotel—and of many other incidents and scenes which had no parallel in this city even when the prize-fighters got up their ovation to the memory of Bill Poole—we do not care to speak. There was but one thing in the whole disgraceful parade which meets our unqualified approbation, and that is kindly reported by a writer in the *Times*, who says "some one in the crowd proposed a groan of execration for the *Evening Post*, which was bitterly responded to". On such an occasion the *Evening Post* would be sorry to receive any peculiar marks of favor.

These, however, were the foolishnesses of individuals. What the public is concerned with is the effect of the determination of the Court on law and morals. It is solemnly announced, as an established principle of American law that private revenge is right. Our society is remitted back to the barbarous ages when *faust recht*, or the strong arm, was the recognized method of redressing wrongs. Those safeguards and defences which the experience and wisdom of centuries has slowly built up around the weak, which are necessary to the protection of every man against rash judgments and impulsive violence, which secure to the meanest offender a dispassionate and impartial investigation of the offences with which he may be charged, which mark the distinction between a civilized state and a condition of mere savagery, are struck down at one fell swoop; and every husband who may fancy himself injured, though he himself be the foulest libertine on the face of the earth, is told that he may shoot and slay at his own will.

But is this exemption, let us ask, to be extended only to the men? Are not wives, as well as husbands, to be included in its large and liberal provisions? If Mrs. Sickles, for instance, should take into her head to apply a pistol to the brains of several ladies whom she might have reason to suspect, would she be held accountable for the result? Why is the poor Van Wort, who shot Edgar the other day for making free with his domestic affairs, still retained in the Tombs? The principle declared by the jury, if worth anything at all, must be universally applied, and then, instead of courts sitting in solemn judicial inquiry, we shall have enraged individuals walking the streets with a battery of fire arms about them, and scattering death as it may suit their suspicions, their malice, or their desire for a shameless notoriety.

A SLAVE CATCHER'S CARD.

One W. R. Henry writes to a Galveston paper in justification of himself and his associates against the recent proclamation of General Twiggs, ordering the arrest of parties who might pass the military posts. Mr. Henry avows that there is a expedition on foot, intended to capture runaway slaves of Texas who have taken shelter in Mexico, and that he is the head of that agreeable enterprise. He says that respectable citizens of Texas have joined him, and appeals to the public to know "if it has come to this, that we are to be governed by the United States bayonets?" Mr. Henry abuses General Twiggs in round terms, and even grows violent, after the following fashion:

"Then let us say to the negroes of Texas, run away to Mexico if you choose, you have the protection of the United States Army. But I know that *Texas will not thus submit*. The Constitution and laws of the land do not admit of a citizen being thus arrested and detained without a due process of law by the military or civil authorities; Has this been done? Has any citizen presented himself before the legal authorities, and made affidavit that the neutrality laws of the United States were *about to be violated*? Without this preliminary proceeding no citizen can be arrested lawfully. If such an effort is attempted by the commanding officer of this Department, force will be presented to force: and blood must most certainly flow before Texans will surrender, except by due course of law."

Mr. Henry sets forth the objects of his "expedition in plain words, with the preliminary statements that the captured negroes are to be returned to their Texan masters "for a just and reasonable compensation." He says:

"I will merely state to you that the intention of said expedition never was to appropriate the captured slaves to the exclusive use of the company only those negroes that were not proved away by their owners were intended to be sold. After the circulation of the documents relative to the expedition, it was unanimously agreed that the laws of the State should be respected in regard to removing negroes to foreign territories."

The proclamation issued by General Twiggs which seems to have afflicted Colonel Lochridge, as badly as Mr. Henry, explicitly forbids the passage of any armed bodies beyond the frontier.

From the Chicago Tribune.

THE OBERLIN CASE.

A negro escapes from a gentleman in a slave-holding State and flies to a place of supposed safety. His owner, probably a humane man not particularly fond of the nigger catching business, permits his chattel to roam around loose, without a thought that the Union was in danger of dissolution thereby, or that it was his bounden duty to catch him. The slave employs himself in the novel business of working for himself, and enjoying his own earnings, and likes it so well that he neglects to return; and for all that appears to the contrary, both parties are well satisfied, not only with themselves and with each other, but with the general arrangement. Matters are in this condition, when a professional two-legged hound, trained to follow fugitives, finds out the whereabouts of the escaped chattel, and persuades the easy, good-natured owner that it is his constitutional duty as a Union saving man, to drag him back to bondage; and finally offers to catch him on shares. The owner consents, we hope unwillingly and in a moment of weakness, to the arrangement, and the dog sets out on his expedition. Arrived at the place of operations, he gets hold of Sambo by a decoy—that being, in this case, a day's labor and the money therefor at night—and being armed with a warrant hurries his captive before a Commissioner for trial. The people of Oberlin, where the capture was made knowing no evil of the negro, and no good of his accuser, by some means, not violent or bloody, contrived to get between the dog and his prey.—They did not recognize the propriety of this man-catching on shares; hence they made a good joke of the rescue, and laughingly set Sambo free.—He cut and run, and the dog did likewise. In due time, the parties who hooted the half and half man out of their town were indicted by a Grand Jury of a Federal Court. Jurors summoned out of the choice spirits of the Democracy of the District, by a Democratic Marshal, charged by a Democratic Judge, and enlightened principally by Democratic witnesses, have found one of the parties guilty, and he is condemned to pay a fine of a thousand dollars, or lie in the Penitentiary a year. Thirty others, reputable gentlemen all, but contrary to a man—are now in the jail awaiting such a similar trial and a similar sentence.

This, thank Heaven, by which slavery was ordained, which gave us the history of Ham and his children, and the example of Paul and Onesimus, is a free country. The right of any two-legged dog to catch a nigger on shares and to divide him, if necessary, after he is caught, is vindicated.—The Abolition Black Republican traitors and fanatics, who have presumed to laugh, hoot and stand in the way when a nigger is to be caught on shares, have got what the law ordains for all such. They are in jail. While the American Eagle screams with delight over an Unionsaved, let 'em lie there and rot! Wave the star-spangled banner and let all the *word* see the stripes! Liberty forever!

PURSUIT OF AN ISSUE UNDER DIFFICULTIES.

When we first embarked in the present Cuban crusade, it was found that we had no money to buy the Island with. "Oh, we can run in debt," says the sage Buchanan.

Another difficulty. We have no quarrel with Spain. "It is easy to pick one," suggests the astute Slidell.

But the Neutrality Laws are in the way. "Repeal 'em. Tear 'em out of the Statute Book," replies the belligerent Davis.

Possibly England and France may interfere to prevent the seizure. "Pooh, capture the Tuileries, and hoist the stars and stripes over the British Empire," says the bold Captain Brown.

Other legislation must stop, the Tariff be defeated and the Post office left penniless, if the Cuban Bill is passed. "Let 'em all go to the d—l," says the sententious Clay.

The session closes and the bill is strangled in its senatorial cradle. "Now we must have an Extra Session," with one voice cries the obsequious Cabinet.

Finally the acquisition will involve renewed "Slavery Agitation" about its admission into the Union. "Then we will dissolve the Union," answers blustering Mr. Toombs.

So it seems for the sake of Cuba we must face War and Debt; for the sake of Cuba we must imperil Commerce, neglect Industry, give up Legislation and block the wheels of government. For the sake of Cuba we must repeal our laws, violate our treaties, and if need be, break up our Constitution and dissolve the Union! Everything for Cuba; nothing for the United States. If this is not pursuant of an issue under difficulties, we do not know what is!—*Albany Journal.*

CONVICTION OF A KIDNAPPER.—The second trial of Napoleon B. Van Tuyl, at Canandaigua, for kidnapping, resulted in a verdict of guilty.—The prisoner was brought up for sentence, he denied his guilt, and said he had been unjustly convicted. He was sentenced to imprisonment in the State Prison at Auburn for two years.

The Court room was crowded, and many ladies were present.—*Rock. Dem.*

NICE PARENTS.—In Wisconsin they sell a bribe a "pecuniary compliment," and in Mississippi we note that slavery is spoken of as "economic subordination".

Senator Wade is making preparations for a voyage to Europe. He will be absent until late in the Fall.

SUPREME COURT OF OHIO.

Hon. Joseph S. Swan, Chief Justice, and Hon. Jacob Brinkerhoff, Hon. Josiah Scott, Hon. Milton Sutliff, and Hon. William V. Peck, Judges. L. J. Critchfield, Reporter.

TUESDAY, April 28, 1859.

In the matter of the applications of Simeon Bushnell, Charles Langston and others, for a writ of Habeas Corpus.

Peck, J. It appears from the petitions filed in these cases, that all of the relators who ask for the allowance of the writ of habeas corpus are now in the custody of the United States Marshal for the Northern District of the State of Ohio; that they are thus in his custody, under and by the District Court of the United States for the Northern District of Ohio on indictments preferred against them in said District Court, for an alledged violation of the law of the Congress of the United States, respecting fugitives from service, passed Sept. 18, 1850; that the relators are charged in said indictment with the rescue and the aiding and abetting the rescue of a fugitive from service; and that the proceedings under said indictments are still pending and undetermined before said District Court.

The seperate application of Simeon Bushnell, indeed, shows that he has been tried upon said indictment and found guilty and is now in custody, awaiting the final judgement and sentence of the court—That on being arraigned upon said indictment before said District Court, he, by his counsel, moved the Court to quash the same for various reasons, one of which was, that the Law of 1850 upon which it was based, is unconstitutional and void: which motion, the District Court refused to grant. A motion to quash addresses itself to the sound discretion of a Court and is never granted except in very clear cases, but the defendent is left to raise the question in a more formal way, by demurrer or motion in arrest of judgment. The refusal to grant cannot be regarded as a *final decision* of the question raised by the motion, when the point is one which, if well taken, would be available on demurer or in arrest of judgment; indeed such motion should never be granted, if the question is, in any degree, doubtful; but should be reserved for hearing on motion to arrest the judgment. No judgment or sentence having been pronounced, and the question of jurisdiction being still an open one before that Court, we do not think the case of Simeon Bushnell, as to the question of jurisdiction, distinguishable, in principle, from that of the other relators.

Is it then legally competent for this Court to withdraw the relators from the District Court, in the custody of which they now are, charged with the violation of an act of Congress, while the proceedings against them are still pending and undetermined, and discharge them on the ground that the act of Congress, upon which the indictment is based, is unconstitutional and void?

The District Court now has possession of the case and the parties to it, and has the legal power and capacity to hear and determine, for itself, the question of its own jurisdiction and right to act in the premises. The legal presumption in such cases always is, that a Court thus assuming to act, will determine the question of its own jurisdiction correctly, until it has acted finally upon it.

Hence it is a rule founded upon the comity which does, and for the prevention of unpleasant collision, should always subsist between judicial tribunals, that where a court of general jurisdiction, and legally competent to determine its own jurisdiction, has acquired prior jurisdiction *defacto* over person or subject matter, no other court will interfere with, or seek to avert its action, while the case is still pending and undetermined. This rule is sustained and supported by all the analogies of the law. See *Smith* vs. *Ivor* 9 Wheaton 532; *Hagan* vs. *Lucas* 10 Peters 400; *Taylor* vs. *Carryl* 20 How 594; *United States* vs. *Morris* 2 Am. L. R. 351; For cite *Robinson* 6 McLean 363; *Keating* vs. *Spink* 2 Ohio State R. 105. Hurd on Habeas Corpus 196, *et seq.*

It is right in principle and preventive of unpleasant collision between different tribunals. If another tribunal were thus to interfere with our action and withdraw from our custody a prisoner upon trial before us, and set him at large, we should resist such an attempt to the uttermost. And shall we not extend to other tribunals the same comity and the same confidence that we claim for ourselves?

In the recent cases in the State of Wisconsin, and which have attracted so much attention and remark, this point was expressly decided, and that too by the same Court which determined the fugitive law to be unconstitutional. Ex parte, Booth, 3 Wis. Rep. 145.

The history of this case is as follows;

Booth had been arrested on warrants granted by a United States Commissioner for aiding in the escape of a fugitive slave from service contrary to the law of 1850. One of the Judges of the Supreme Court of Wisconsin upon habeas corpus, discharged Booth from the custody of the Marshal, on the ground that the law of 1850 as to fugitive slaves, was unconstitutional, among other things, in authorizing Commissioners so to act and issue warrants, and that a warrant issued by such officer was illegal and void, and a majority of the Supreme Court of that State on certiorari, affirmed the judgment. Booth was subsequently indicted in the District Court of the U. S. for the State of Wisconsin, for the same offence and arrested by the Marshal on a warrant issued thereon. Booth thereupon applied to the same Supreme Court then in session, for a writ of habeas corpus to be delivered from the custody of the Marshal; but the writ was unanimously refused, on the ground that it appeared from the application, that he was under arrest upon indictment of a Court having jurisdiction of alledged offences against the U. S. and that the case was still pending and undetermined. The court decided that they had no legal right to interfere in his behalf, while the prosecution was pending, even though the law of Congress under which he was indicted, was unconstitutional and void, recognizing, in its fullest extent, the principles and practice of judicial courts to which I have averted. They concede the privilege and right of the district court to determine first and for itself, the question of its own jurisdiction, and in reply to the claim, that the law was unconstitutional and void, and that, therefore, the District Court could not have any jurisdiction, very aptly remarks, that the fact if true amounts, after all, to a question of jurisdiction which they, in the first instance, must decide for themselves. Subsequently, the prosecution having terminated by a conviction and sentence of imprisonment, the same court allowed a writ of habeas corpus, and discharged Booth for alledged defects in the indictment, which did not bring the courts upon which he was convicted within the purview of the act of Congress of Sept. 18, 1850.

We refer to these cases in Wisconsin with no design of expressing our assent or dissent to the decisions under the first and last writs of habeas corpus; but merely to show that a court which had judicially decided the law to be unconstitutional, still held that in a case like that under consideration, that they had no legal right or authority to interfere.

On the whole, we are unanimously of the opinion that the relators, upon their own showing, admitted the law in question to be unconstitutional and void, could not be discharged by us, if the writ had been issued, and they were now before us for deliverance. It would be an idle and expensive ceremony to award the writ to bring the parties here, and for the time, intercept proceedings in said District Court, when our next duty would be to remand them into the custody of the officer who now holds them.

The application for writs of habeas corpus in behalf of the relators, is, for the reasons stated refused.

This view of the case renders an examination of the other propositions mooted in the argument, as to the constitutionality of the act of Congress adverted to, and the right of the State tribunals to interfere with the final action of the District Courts in that behalf, altogether unnecessary.

Sean, C. J., and Brinkerhoff, Scott and Sutliff, J. J., concurred in the foregoing opinion.

A VOICE FROM ALLIANCE

The following Preamble and Resolutions were adopted at an Indignation meeting held at Alliance, Stark Co.

Whereas, between public sentiment in the State of Ohio and the enactments of Congress in relation to slavery, with the determination of the National Executive to enforce them, there exists an antagonism so extreme and irreconcilable as to render collisions between the State and National authorities not merely probable but inevitable, and whereas, as we are advised, such an emergency now exists or is in immediate prospect, and since it is the part of wisdom to be prepared to take position on the part of right, we, a portion of the citizens of Ohio, in public meeting assembled to give expression to our own views, and to solicit an expression from our fellow citizens elsewhere, do hereby resolve:

1st, That protection and allegiance are reciprocate relations, and from the citizen who accepts and employs the privilege of the elective franchise, allegiance is first due to that authority from which he demands and receives protection in person and property.

2d, That upon the soil of Ohio the citizen is indebted to the authority of the State for protection to person and property, and the advantages generally accruing from civil government.

3d. Resolved, Therefore, that by every consideration which imposes allegiance to civil government, is the duty of the individual in any conflict of jurisdiction between a State and Federal Government, and the duty of every person to uphold the sovereignty of the State in which he resides against interference by the Federal authorities, is clear and indisputable, and the more especially when this conflict is the consequence of an attempt of the State to protect and secure the individual in the enjoyment of his natural rights.

4th. Resolved, That in our belief our State Judiciary and Executive may rely with the fullest confidence upon the ability, and the dispositions of our citizens generally, to sustain the authorities in any measure which may become necessary to preserve the honor of Ohio and her sovereignty, and repel invasion thereof by the National authorities unconstitutionally made under the exactions of the slave owning interest, such as we witness in the attempt to ignore the sovereignty of Ohio on her own soil, in the management of the trial of our fellow citizens at Cleveland, for the alleged offence of rescuing a slave.

5th. Resolved, That we hereby pledge to the authorities of our beloved State, "our lives, our fortunes and our sacred honor" if required to sustain the liberties of the citizens intact, the honor of the State unsullied, and her sovereignty unimpaired.

6th. Resolved, That we call upon our fellow citizens throughout the State, through primary meetings like the present, to give expression to public sentiment, that not only our own official servants, but the nation and world may learn whether they prefer to be the submissive slaves of the despotism which assails us, or live as freemen, or die in the attempt to do so.

From the Northern Independent.

THE IDENTITY OF OPPRESSION.

Common sense teaches us that oppression is everywhere the same. Still, there are those who affect to believe that the enslavement of colored men is not oppression—they would have us understand that the slight difference of color converts what would otherwise have been the rankest oppression, into mild and exceedingly benignant treatment. Slavery they affirm to be the normal condition of the negro, but the most abnormal of all possible states to the white man. But this everybody knows to be false, and the repetition of such a stale apology for the transcendent crime of human chattelism only shows that men lose their senses in about the same degree that they lose their moral integrity. We do not respect the dynasties of Europe, under which so many millions are now suffering—we, with our feet upon the African's neck, insist that all such despotisms are a nuisance, to be abated by whoever has the power. Our sympathies are strongly with the oppressed in the Old World, but of the down-trodden at our own doors we make no account. European oppression is very hateful, but American oppression is the key-stone of the Union. Discerning men, however, see the cause of freedom to be precisely the same on both sides of the Atlantic, and in reference to all the numerous races of men. Slavery is slavery, whatever may be the color of the skin. The shallow excuse of Southern slave-holders, that the negro is black, is equivalent to a full confession of guilt; for a cause which admits of no better defence, must be regarded as given up. And yet, foolish as this most wicked plea for oppression unquestionably is, it obtains to a much greater extent than is commonly supposed. Many of our Northern people, who could not be persuaded to be slaves themselves, nor to acquiesce in slavery if white men were the slaves, are quite easy about the matter as things now stand—they appear to think, and not a few are shameless enough to say, "it is only a few negroes, and what is the use in getting excited over so small an affair! Such apologies cast the negro from the pale of humanity, and insult Him who made of one blood all nations of men. By making of the enslavement of the African, we pronounce ourselves the veriest enemies of human freedom. All pretensions to the contrary are a heartless shame. Our works condemn us, and until slavery is abolished in this nation, we shall be branded by all true patriots and philanthropists, as a nation of hipocrits. Politically we are lonely hypocritical.

From the Pittsburgh Gazette.

THE MORMON DIFFICULTY.

The congratulations of the President and the democratic press upon the happy and bloodless manner in which they extinguished the rebellion in Utah were premature, or, as one of our distinguished citizens and an officer in the late House of Representatives of this State has it, a "little previous." The rebellion is not suppressed. The pacification of Utah has not been accomplished. The army is there and the government officials are there; but the machinery of government will not move in the right way. The Mormon grand juries will not find bills of indictment, and the Mormon petty juries will not convict persons guilty of crimes and misdemeanors, and the witnesses who appear and testify are liable to persecution and even violence. Even the courts are exposed to intimidation, and justice is administered under the protection of bayonets. Gov. Cumming has indignantly denounced Gen. Johnston, and Judge Cradlebaugh has indignantly denounced Governor Cumming, and a collision between the troops and the Mormons at Provo is considered imminent; and both parties are pouring their complaints into the unwilling ears of the Administration at Washington, which is nearly distracted with a trouble it does not know how to get rid of. Shall it side with the Governor and the rebellious Mormons? or with the army and the judges, and enforce obedience to the laws? There would seem to be but one course for any honest government to pursue—to enforce the laws at all hazards; but this government is not to be judged by such a rule.

"Popular Sovereignty" is having its practicability put to the test in Utah. If the people there are to rule, then it is folly for United States Judges to ask them to rule in any but their own way; and if Judge Cradlebaugh and the Army are to have their way there is an end to Popular Sovereignty in Utah. As long as it is held absolutely necessary that the people themselves should administer the law, and it is manifest the only law they recognize is one which the Courts do not recognize, the question of how the Government is to be carried on is one which is and must be surrounded by endless difficulties. There are but two ways to get out of the dilemma. Either we must conquer the Mormons, and hold them subject to our laws and jurisprudence, or we must abandon them to their own laws and let them illustrate popular sovereignty in their own way. The whole scheme of the administration, to make the Mormons administer our laws, when we know that they feel it to be their duty to do their best in obstructing and defying them, is an abortion. The thing cannot be done. Mormons will not sit on Grand Juries to find bills against Mormon murderers and thieves; Mormon witnesses will not give evidence against them; and Mormon petty juries will not convict them. The law needed there is martial law; and no Court is so well suited to the exigencies of the case as a court martial. Judge Cradlebaugh might get military promotion and serve as Judge Advocate in such a court; and then Johnston's troops would come in as potent auxiliaries, instead of finding themselves laughed at and defied as they were at Provo. In the meantime we outsiders may look on and laugh at the evident embarrassment which the affair causes to poor old Buchanan and his doughty cabinet.

Communications.

INDIGNATION MEETING.

A public meeting was convened in the Town Hall in Alliance upon a very short notice on Thursday, April 28th, to consult upon the action demanded of us by the attempt to enforce the penalties of the Fugitive Slave Law in the trials now pending in the United States Court at Cleveland.

The assemblage was organized by the appointment of B. C. Gilbert, of Portage county, as chairman, and E. Hawley, of Stark county, as secretary. A committee was appointed to bring before the meeting the business upon which it was expected to act; and whilst this was preparing, addresses were made by Esquire Jones, of Alliance, and the Rev. A. B. Way of Marlboro.

The Business Committee reported a series of resolutions expressive of the duty of the citizens in the present emergency, and containing a solemn pledge of their determination to fulfill them.—Pending the passage of these, an eloquent and spirit stirring address was made by the Hon. O. P. Brown of Ravenna, who besought the people to meet the crisis with action rather than words, and counselled open and bold resistance to the Federal authorities in their attempt to enforce the penalties of that law upon our citizens. He gave a history of the nefarious manner in which a grand jury had been packed to obtain the indictment of those interested, and again how the same process had been repeated in procuring a jury before which to try Mr. Bushnell, and alluded to the inducement which the modern Jefferies, Judge Belden, had been governed by in pursuing so atrocious a course, namely, the hope and expectation of obtaining a seat on the Bench of the Supreme Court of the United States upon the demise of Judge McLean. He carried with him, apparently, the sympathies and convictions of the numerous audience, and the resolutions were carried by an unanimous vote. As these were voted to be published in the Cleveland and Columbus papers, the readers of the *Bugle* will probably obtain the opportunity to judge of their spirit and tendency. Let the people every where assemble and express their sentiments upon the occasion. It is one which should lift every citizen of Ohio entirely above all party feeling and unite Democrats, Republicans and Disunionists in one common and grand effort to vindicate the rights of human nature, repel the despotism which aims to strike down the liberties of the white race that it may be secure in its oppression of the colored, and preserve the honor and sovereignty of Ohio unimpaired.

A. BROOKE.

April 29th.

REVOLUTION THE REMEDY

DEER CREEK, April 27th, 1859.

FRIEND JONES: Exciting times generally stir up excitable minds, and well it is that something can remove stagnation from the sluggish heart.

Ohio at this time is rendered the centre of attraction to all quarters of the Union, on account of the "Thirty-Seven" rescuers. It is hard to believe, though truth forces such belief, that Ohio jails shall be used for imprisoning, as *felons*, men who obey the sternest commands of God through His only begotten Son. But Ohio, like all other Devil-serving combinations, is carried along upon the rotten dogma, that man-made courts are the highest tribunals in the universe. It is said, that which is kept from wise men, is revealed unto babes; and surely we realize the truthfulness of those words in the case of the United States Dis-

trict Judges at Cleveland. Although they are wise in worldly wisdom they stand far behind "little ones" in discriminating between justice and injustice, and in fixing a just value upon the universal rights of all men. It wouldn't do for me to be a judge, *blast you*, so, for I should not read the law, neither would I *hear* it, if it was in conflict with justice. Justice and human rights come from God, and it is useless for any man to attempt to wear the robes of true righteousness, while bending and cringing to the demands of the most God-forsaken law that ever blackened a statute book. And such is the Fugitive Slave Law. I don't know whether Judge Wilson professes Christianity or not; but it seems to me if I should ever attempt to charge a jury as he did in the late rescue case, I should want something to shield my hollow heart from the gaze of justice. Judge Levitt, it seemed, was cunning enough to wear a profession of Christian faith while blaspheming God. Judges and the expounders of law generally, care nothing for human rights so long as human law trample them under foot. But after all the outcry about the Wellington rescuers, what more could we expect than that they would be doomed to a felon's fate? Does not Federal law hold under its control all State laws; and is not the Fugitive Slave Law one of the Federal laws? The crime committed in imprisoning the rescuers was not in violating either Federal or State law, but it was in violating God's law. It is said, ye cannot serve both God and Mammon, therefore the judge and jury that imprisons for deeds of charity prefer serving Mammon rather than God. Every citizen that is loyal to the present rule of legislation adopted by both State governments and national government is disloyal to himself, to his fellow-man and to God.

Ohio must either submit to the decision of the court in the rescue case, or else come in contact with Federal power. Nothing is plainer than this, because the decision is in strict conformity with Federal law. Is Ohio ready for nullification? Is she ready to proclaim the glorious words of *Patrick Henry* "Give me liberty or give me death"? Is she ready to recieve, with open arms, every flying fugitive that escapes from the bondman's den? May she prove brave enough to espouse the cause of God and of humanity and inscribe Liberty upon her banners.

People of *Ohio*, come to the rescue of your brave State. Let not not wicked legislation crowd your sympathies and your love of justice out of your own field of action, but rise up in the mighty power of truth, and wield the weapons of spiritual warfare to the destruction of injustice and oppression. Shall we not obey God rather than man? We should obey God though all the judges in the nation should deal out to us the gall of corrupt legislation: not only go into prisons, but to the gallows or the stake before trying the dear experiment of a Judas. Christian people of all ages have been persecuted, and persecutions have proved glorious auxiliaries in building up the broken-down walls of Zion; therefore we glory in the prospect of a better time to come. So long as Ohio bows her neck under the death-tread of Federal Despotism, and yields obedience to the unrighteous decisions of Federal Courts, that long she is guilty of a shameful sin.

Professing Quakerism, I discard violence on all occasions; but as much as I love innocence, peace and harmony, my very soul would rejoice were I to hear that the Oberlin rescuers were rescued by force from jail. I am aware of the consequences of such a move, but yet it would only be hastening that day that it is sure to come. The battle-cry has gone forth, and hosts are crying out, let it come. The armies of Freedom and Despotism stand facing each other in battle array, and ere long one or the other will die, and sink into the grave of oblivion. Gladly would I save the nation from the curse of war, but while it is cursed with slavery, and on slavery is piled up such massive mountains of corrupt legislation, it seems impossible to add guilt to this nation; and for these reasons, in connection with the almost certainty that civil war will break down the mammoth evil of the land, it would be far less deplorable than continued slavery. War, as an abstract evil is ever to be deplored, and slavery viewed in the same light should be deplored also. They are twin brothers, and the Devil uses one to build up the other, and sometimes uses one to kill to other. It is altogether upon the ground that war necessarily follows in the track of slavery that it can be viewed with anything other than with feelings of deepest disgust. When a man has become a confirmed drunkard, it is useless to grieve about his card playing, fighting or, swearing; because drunkenness has thrown down the doors that open into the whole train of vices.—Where there are two great contending national interests distracting all elements of civil society, nature, through her own laws brings them closer and closer, till one or the other falls in the arms of Death. So it must be with our country. Nothing short of the shout of Gabriel, clothed with power from the seat of Jehovah, can ever silence the clash of arms. Not the Fugitive Slave Law only, but the whole system of American Slavery will fall, though with it flow rivers of blood. If the time is not yet, it is not far distant, when the grim mutterings of courts will be more loudly proclaimed by the cannons' roar, and I then our country will write *Liberty* upon her banners with the blood of her own citizens.

JAS. D. JOHNSON.

THE BIBLE AN ANTI-SLAVERY BOOK.

MR. EDITOR: I hope you will not think me imprudent, as a stranger, in placing these lines before you, merely to express an opinion. I have taken your paper only a short time and can truthfully say that I am *well* pleased as to its general course. I glory in your open warfare upon Slavery, and your just denunciation of all organizations, whether political or ecclesiastical, that will in any way attempt to aid or support this vile system of robbery.

But I wish to express my opinion more particularly in regard to the sentiments in a letter which appeared in your paper not long since. The substance of it was this: That the Bible supports slavery. Now I wish it distinctly understood that I am at war with any proposition, come from what source it may, that presents itself in such a form. I once thought that, perhaps, the Bible *did* contain a hint at Slavery, but since I got the scales from off my eyes by the light of Truth, that came flashing from almost every page, I am thoroughly convinced that it is the great "Charter of human Liberty," and when it is assailed as being anything else, it is then I feel ready to rise and defend it. I look upon the Bible as the source of all moral truth, and regard all reformatory movements calculated to benefit and elevate the whole human race, centralize themselves in this book, and it makes no difference whether men have the manlier to confess their source or not. They are there, and no power on earth can remove them. I believe it to be an emanation from God, and as such, reveals in most perfect justice, our relations and obligations to Him as our Father, to our fellowmen as our brother. It is an embodiment of all those fundamental truths which constitute the basis of God's moral government over the race.

It does not seem difficult to me to determine the relation of the Bible to Slavery. First, in consideration what is its object. My understanding is, that its design is to establish a system of Truth and Duty, a perfect rule of faith and practice. Its object is to establish a pure *Religion*, to restrain our immoderate tendencies, to infuse new life and vigor into our moral being and thus bring us into a right relation to ourselves, to our fellowmen, and to our God. This is Christianity, pure and practical as it fell from the lips of its Divine Author. The Bible, in summing up man's whole christian duty, thus beautifully expresses it.—"What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" Here is the whole of Religion brought to view in one clear comprehensive sentence; and anything less than what is here required, is not Christianity, no matter by whom it is preached and practiced. Here is a proposition that comprehends the very highest relations of our existence, as well as the more subordinate occurrences of every day life.

The first relates exclusively to us and our fellowmen. It is no fine-spun theory couched in evasive words, but it is plain and practical, and the Divine injunction is to *do* it. It is a Scriptural phrase and must be solved in Scripture language, and thus interpreted it is but a varied expression of the Golden Rule.

The second is to love Mercy; that is, show favor to the miserable. It does not satisfy this command to be simply admirers of the beauties resulting from the exercise of mercy, but we ourselves are to *love* it. Finally, we are to walk humbly with our God. No man can walk humbly with his God and maintain an ungenerous relation to his fellowmen. Walking humbly with our God consists in a just appreciation and a perfect exemplification of those laws which were instituted and maintained for our government. Now who is it but knows that Slavery is at war with God and man; and if the Bible is pro-slavery, why does it exalt to such prominence a right relation to both? Who is it but knows that to 'do justly' would liberate every slave in the land, and that to 'love mercy' would elevate him to manhood? Who is it but knows that to walk 'humbly with God' is to be governed by Love to *all* men in our actions, and that the least variance from this is *not* walking with God. God is Love, and he that is not influenced by this divine principle, hath not the spirit of God. God Almighty is ever at work developing the means to educate and elevate the entire race, and he that walks with God must help in this grand and glorious work. God Almighty is the great benefactor of mankind, and has been for six thousand years, teaching the world great lessons of Truth and Duty; and he who walks humbly with his God must be diligent in doing the same. This is all Bible doctrine, and if it is proslavery, where is the sense or consistency it its proclaiming those truths so utterly antagonistical to Slavery? I tell you that the doctrine, that the Bible is pro-slavery, is a wicked perversion of its sacred truths to an abominable purpose, that if the Bible is consistently construed its seemingly discordant elements will beautifully harmonize, and all conspire to build up the great Temple of Human Liberty.

SAMUEL PETERS.

LETTER FROM PHILADELPHIA.

PHILADELPHIA, May 2d, 1859.

We Pennsylvanians were growing in the belief, that we had a monopoly in bad Judges and Commissioners, and it was but fair to conclude that a State, that could show a list, adorned with the names of Kane, Grier, Black, Lewis, Ingrahan and McAllester, might safely defy competition in the matter of Slave catching. We must be pardoned then if we take some comfort in finding that there are mean, and servile judges outside of our state. We would not rejoice that there are any such in the good State of Ohio, yet the feeling that we are no worse off than our neighbors, is natural, and comes up in spite of ourselves. When Judge Kane accomplished the crowning act of infamy, in his infamous career in the Passmore Williamson case—people hereabouts thought that the lowest depth of Judicial meanness and tyranny had been sounded. Possibly they were right so far as Pennsylvania is concerned. There is consolation in the thought, that she exhausted herself in producing a Kane, and that no more such can be grown upon her soil. But they forgot that Ohio was young, as well as ambitious; and that the State which had disgraced itself by its "Black Laws," might also be further disgraced by men, who in their servility to the Slave Power, would transcend the meanness, of which those laws were an embodiment.

Your Wilson may certainly, fairly divide the honors with our Kane. Nay, if a more impudent and shameless denial of the commonest privileges of the citizen, goes for anything, he is entitled to greater consideration at the hands of those, who consider Slave catching the highest duty of every American Citizen. We will not vaunt ourselves however, for we know not what is before us. We no longer have a Kane it is true; but we have a Cadwalader in his stead. And if an expressed desire may be received as evidence, he is ready and waiting, to "follow in the footsteps of his illustrious predecessor." It is said that the escape of Daniel Webster afflicts him sorely; that he is exceeding wroth thereat, and promises that whenever opportunity offers, he will make firm the pillars of the Union, by sending into Slavery whomsoever cometh into his hands. And he will doubtless keep his word.

From many local indications, there is reason to believe, that an effort will be made to sink, comparatively, the Slavery issue, in the next campaign, so far as this State is concerned, and to insist on the Tariff question in its stead. This is an old trick in Pennsylvania, which has always resulted to the advantage of the Slave Power, without in any instance, benefitting those interests which it was assumed such concessions would promote. Unfortunately this willingness to concede is not confined to those men who have always been willing to sell themselves, if necessary, along with their dry goods. There is a secret feeling among men, from whom much better things might be expected, that if, by combining all the elements of opposition to the present administration, success may be gained, and that if such combination depends upon the elevation of the Tariff question, above that of Slavery—it is better that the concession should be made. When they once get power in their hands, they can look after the question of Slavery. I think this is not an exaggerated statement of the feeling which exists in the minds of many men, who had within a very brief period, avowed their determination to make Anti-Slavery a previous question, to be discussed and determined before any other is entertained. It is yet a feeling, merely, and may not grow into an act. But there is great danger of it. To say nothing of our city Press, which was never Republican even, the New York *Tribune* is doing very much to prepare the public mind for such a compromise. It was only the other day it declared its willingness, to support if they received the party nomination, either Bell of Tennessee, or Botts of Virginia; and yet, the Tribune claims to stand upon the Philadelphia Platform. Those men are both stout defenders of Slavery, but happen to agree with the Tribune upon the one point of opposition to Buchanan's Administration, therefore, in the event of their nomination, will receive its support. And this is called a "*wise expediency*"! It is just such expediency as this, that has brought about all the calamities we are now suffering; and things can never be made better, until this policy is abandoned, and an actual adherence to principle, and not the appearance of it merely, is substituted in its stead.

A dinner was given the other day to Henry C. Carey Esq. of this city, who is somewhat distinguished as a writer on Political Economy, and as a strenuous advocate of a Protective Tariff. It was given ostensibly in his honor. Many think however that it had a Political significance, not meant to be understood at the time. That it was meant as the commencement of a movement, which should shape the public sentiment of Pennsylvania in the next Presidential contest. The presence of John Bell, with his remarks on that occasion, would seem to give force to this opinion. Whether this is so or not, it is certain that many of the men who figured there, and who in their speeches announced the Tariff question to be paramount over every other, will have much to do with the formation of Political opinion in this State during the coming year. Whether there is a moral sentiment among the people, that will withstand the blandishments of these appeals, to what they assume to be their immediate interests, remains to be seen. In any event the friends of Freedom have nothing to fear. The compromises of Politicans, and the weakness of the people may delay its progress, but its final triumph is certain. P.

MAZZINI ON SLAVERY.

The following letter from Mazzini was received a few days ago by the Principle of a private school in the vicinity of New York:

LONDON, March, 21, 1859.

DEAR SIR:—I beg to apologise for being so late in acknowledging the receipt of $112,00, subscribed by you and others at the end of the lecture delivered at your institution by my friend, Mme. Jessie M. White Mario, toward our Italian school, &c.

I am very much pleased at my honored friend's first success and response to her efforts in the United States, coming from Young America to whom Young Italy looks for sympathy and support in her approaching struggle, and my thanks are the thanks of all members, both teachers and pupils, of our Italian school.

We are fighting the same sacred battle for Freedom and the emancipation of the oppressed—you, sir, against negro, we against white slavery. The cause is truly identical; for, depend upon it, the day in which we shall succeed in binding in our freely accepted compact twenty-six millions of Italians, we shall give, what we cannot see, an active support to the cause you pursue. We are both the servants of God, who says, *before Him* there is no Master, no Slave, no Man, no Woman, but only Human Nature, which must be everywhere responsible, and therefore free.

May God bless your efforts and ours! May the day soon arise in which the word bondage will disappear from our living languages, and only point out a historical record! And meanwhile, let the knowledge that we, all combatants under the same flag, do through time and space commune in love and faith, and strengthen one another against the unavoidable suffering which we must meet on the way.

Believe me my dear Sir, very gratefully yours,

JOSEPH MAZZINI.

THE SLAVE TRADE REVIVED.—The jury in the case of the Echo slaver have returned a verdict of *not guilty*. This settles the question of the reopening of the African slave trade. There is, practically, no punishment for the offence involved in it. There could not be a plainer case. The Echo was captured with the negroes on board, the ownership of the vessel was proved, and the men engaged in the operation, and found on board of her, were fully identified. There could be no other reason for the verdict than a determination on the part of the jury that the law prohibiting the slave trade shall not be enforced. We are in no respect disappointed at this result; it is what we have expected, and is the natural result of the State of public opinion in the South. The theory on which slavery is defended opens the African slave trade, as a matter of obedience to the divine law.

But it is all working for the injury of the institution; and the effect of it will be to drive slavery into narrower limits, to separate the slave-breeding from the slave-working States, and to increase and intensify the opposition to slavery in all its forms. Great ameliorations are often brought about by great wrongs; and to doubt that the refusal to enforce the law against the slave trade will react immensely against slavery is to doubt the civilization of the country.

The verdict is a striking commentary upon the articles that have lately appeared in some of the northern papers, holding up the indictments found by the grand juries, in the cases of the Echo and the Wanderer, as evidence of the healthful state of public opinion in the South.—*Pres. Jour.*

KENTUCKY POLITICS.—The *Louisville Courier* and *Journal* are both advocating a Federal Slave Code for the protection of Slavery in the Territories. The race between them is as to which shall be most ultra in that advocacy. The *Journal* is ahead, and the *Courier* producing two heavy fire-eating articles per day in the effort to catch up. Col. Harney, of the *Democrat*, occupies the popular sovereignty platform, and defends it with marked ability. Magoffin, the Democratic candidate for Governor, occupies substantially the ground taken by Douglas in his Freeport speech. He is a friend of the Vice President, and his course is evidence that that high officer of the government is opposed to the incendiary slave code fanaticism. Bell, the Opposition candidate for Governor, advocates the slave code dogma—takes the "step in advance." The election of Magoffin would be considered a Douglas triumph. There are curious developments for old Kentucky.—*Cin. Com.*

The Anti-Slavery Bugle.

SALEM, OHIO, MAY 7, 1859.

THE BUGLE can be obtained, every Friday, of Isaac Trescott, at Steer's Book Store on Main street, Salem, Ohio.

FALLIBLE, BUT FINAL.

A contemporary, referring to the fact that supporters of the Fugitive Slave Law take shelter under the decision of the United States Supreme Court, in which its constitutionality is affirmed, indignantly asks, 'Is the Supreme Court of the United States infallible?' As the query doesn't appear to be addressed to any one in particular, it may not be improper for us to reply.

Infallible? No, it is not infallible. We never heard of any one who claimed that it was. But being the Supreme Court, not of a State, but of the United States, its decision in all matters within its jurisdiction is final, and the people have consented that those decisions shall be legally binding. When a State has delegated its sovereignty to another, it is too late for it to talk about State Sovereignty. It may be sovereign, but with limitations; independent, but within certain bounds.

A man convicted of a capital crime, in Ohio, under State laws, and by a State court, cannot carry up his case by appeal to the United States Supreme, or even District Court, for it is a case of which the United States Courts take no cognisance, having neither original nor appellate jurisdiction. Courts of law are always so constituted that no two can have equal authority in the same case; their authority may be equal in similar cases, but never in the same. When two courts are constituted, one of which has original, and the other appellate jurisdiction, the decisions of the latter are necessarily of more authority than those of the former, either confirming or setting aside the decisions of the lower court. Every Justice of the Peace in Ohio possesses identically the same legal power as every other; but when he goes upon his neighbor's territority, his power ceases, and official acts, which would be legal at home are illegal when done beyond the bounds of his *jurisdiction*. Then, too, his authority is limited to certain cases; *all* questions for adjudication cannot be brought before a Justice of the Peace. The *Justices*, having equal powers, it is necessary either that a uniform rule of action should be established, or a body instituted to which an appeal may be taken. We do not have the former, but do have the latter. These remarks in relation to the Justices, will apply with equal force to every court in the State except the Supreme Court of Ohio, which is the final arbiter for all matters of Constitution and law within the bounds of State authority.

The Supreme Court of Ohio is no more infallible than is the United States Supreme Court, but so far as State questions are concerned, its decision is final; and it would be considered a legal absurdity to raise the question of its fallibility, and because its decision did not suit in a given case, to invoke public opinion to set aside an arbitrator which that very public had appointed, and clothed with authority to decide just such cases.

It is a settled principle in law and in fact, that *in all cases in law and equity* arising under the United States Constitution, or the laws of the Union, the Supreme Court of the United States shall have, either original or appellate jurisdiction. In the case of violators of the Fugitive Slave Law, the District court of the United States has original jurisdiction, and the Supreme Court appellate. Now if by any possibility the case of the "Thirty Seven", or the "Thirty Five", rather, seeing that ten of the original number are Democrats, and therefore prejudged as innocent; if the case of the "Thirty Five" could be removed to a State Court, the decision of that tribunal, whatever it might be, would be worthless so far as the prisoners were concerned, unless it was backed up by assistance; for even if it had jurisdiction in the premises, the language of the United States Constitution which gives to the Supreme Court appellate jurisdiction, is so plain that the wayfaring man need not err therein. To have the matter understood, it really would seem necessary only to state the facts. In all cases arising under the laws of the Union, the Supreme Court has jurisdiction, either original or appellate. If *original*, the State Court manifestly has no right to interfere, for the adjudication of the case is otherwise provided for; if *appellate*, then the phraseology used clearly indicates that the court is superior to the one in which the appeal is carried. Webster defines appellant, as "one who removes a cause from a court to a higher tribunal".

Under a government like ours, there is no use in talking about State Courts having equal authority with the United State Courts in any case in which both possess jurisdiction. The proposition is an absurdity; and however admirably such a thing might work in a given case, no one would expect or desire its general application. A question, for instance, arises as to whether the action of certain Kentuckians upon the soil of Ohio is constitutional or unconstitutional, a violation of State Rights, or in conformity with them. The Supreme Court of Ohio declares it to be unconstitutional, and clearly a violation of State Rights; the Supreme Court of Kentucky pronounces the act constitutional, and rather a violation of State Rights not any other rights. Ohio proclaims her determination to arrest the aggressors, and Kentucky avows her determination to protect her citizens. Shall the matter rest just where Ohio and Kentucky put it? Shall we regard the act as both constitutional and unconstitutional, a violation of State rights and no violation of State Rights? Shall we look upon the actors as both criminal and innocent? Reduce the theory to practice, make it of general application, and any one can see the absurdity of it, and will feel the necessity of having a court whose authority is superior to that of State Courts, and whose judgment, if not *infallible*, must nevertheless be final.

DOES THE BIBLE SANCTION SLAVERY?

A correspondent has sent us a communication vindicating the Bible against the charge of being pro-slavery. We don't believe it sanctions slavery, and never did. In the early days of the anti-slavery enterprise, we thought it necessary to vindicate it against the charge of those who claimed it as a proslavery book, and have spoken hours and hours in its defence. Our opinion of the Bible is the same now, as it was then; but our view of the necessity or expediency of discussing the Bible question in relation to slavery, has undergone a change.

If the Bible does sanction slavery, as every professed believer in the book affirms, the character of slavery is not thereby changed—it is the same infernal institution whether sanctioned by the Bible or opposed by the Bible. It seems to us a waste of time impossibility to correct any professed slavery Bible believer to a belief that the Bible condemns slavery. All argument upon that point is thrown away so long as he remains pro-slavery. First convert him to anti-slavery, and then, if he continues a Bible believer, it will be astonishing to behold how suddenly and wholly his views of Bible texts will become changed. Passages, which, before his conversion, meant slavery, and nothing but slavery, are now evident with the spirit of liberty. He regards the book from a different stand-point; and we think the easiest way to give Bible believers anti-slavery views of its teachings, is to *first* make them abolitionists—to *establish in their minds the conviction that slavery is wrong, always wrong*, then every testimony upon the subject proceeding from either natural or revealed religion, will be against it, and in favor of the principles of freedom.

"HIGHER LAW vs. FUGITIVE SLAVE LAW.

In a recent number of the *Cleveland Leader* is an editorial with the above caption, in which an effort is made to show that because the Fugitive Slave Law conflicts with the Higher Law, therefore *it is no law*. In support of this position Blackstone's definition of law is given:

"A rule of civil conduct prescribed by the Supreme power in a State, commanding what is right, and prohibiting what is wrong."

The following quotation is also given from the same writer on law.

"This law of nature being coeval with mankind and dictated by God himself is of course superior in obligation to any other. It is binding over all the Globe, in all countries and at all times. *No human laws are of any validity if contrary to this*, and such of them as are valid derive all their authority mediately or immediately from this original."

Who then, asks the *Leader*, is to decide what *is* law when a moral question is involved?—not the State, not the Courts, but each for himself. Such a conclusion is no governmentism with a vengeance. Reduce the theory to practice, and you would have no settled law, no fixed government, but each person would contain within himself Legislative, Judicial, and Executive powers. Not only would we have 'Every man his own Lawyer," but every man would be his own everything else.

In regard to Blackstone's definition of law, and its obligations as quoted above, we believe none of his commentators have understood it as does the *Leader*. Coleridge in his edition of Blackstone says,

"Here the author means merely that a law, contrary to nature, has no binding force on *the conscience*."

Christian, another commentator, in a note on this passage declares:

"If an act of Parliament should, like the edict of Herod, command all children under a certain age to be slain, the Judge ought to resign his office rather than be auxiliary to its execution; *but it could only be declared void by the same legislative power by which it was ordained.*"

Nathan Dane, author of the ordinance of 1787, quotes what he believes to be Blackstone's meaning of his definition of law, which he puts in the following language.

"Municipal or civil law is the rule of municipal or civil conduct prescribed by the Superior power in the State, commanding what the *Legislature* deems right, and prohibiting what it deems wrong."

Blackstone himself, on a subsequent page of his work says:

"I know it is generally laid down more largely that acts of Parliament, contrary to reason, are void. But if the Parliament will positively enact a thing to be done which is unreasonable, I know of no power, in the ordinary forms of the Constitution, that is vested with authority to control it; and the examples usually alledged, in support of this sense of the rule, do none of them prove, that, where the *main object* of a statute is unreasonable, the Judges are at liberty to reject it, for that were to set the judicial power above that of the Legislature, which would be subversive of all Government. * * * * * * * If we could conceive it possible for the Parliament to enact that a man should try as well his own causes as those of other persons, there is no court that has power to defeat the intent of the Legislature when couched in such evident and express words, as leave no doubt whether it was the intent of the Legislature or not."

If the rejection of a law by the Judges because they believe it *unreasonable*—not unconstitutional, for they have authority to pass upon *that* question—"would be subversive of all government" by placing the Judicial power above the Legislative as Blackstone declares, what would he say to a proposition to place the power of the private individual above both the Judicial and Legislature authority?

If the argument of the *Leader* is simply designed to prove that no law of man which violates the principles of right is *morally* binding upon the conscience of any man, we agree with it, and presume every one else does; but if it is designed to make easy the consciences of those who swear to support the Constitution and laws of the Union, by giving them, as it were, an absolution for perjury, we must protest against it as detrimental to sound morality, as tending to obliterate the barriers between truth and falsehood, and to destroy all respect for legal obligation, as such, whether they be righteous or unrighteous.

APPLICATION FOR HABEAS CORPUS

It will be seen from the published decision of the State Supreme Court, that the application made by the *rescuers* for a writ of Habeas Corpus has been refused, and on grounds, which to those out side of the legal profession, will seem very strange. The object of the writ of Habeas Corpus, is to release persons from duress, when illegally deprived of their liberty; and it savored no little of insult for the Bench of the Supreme Court to virtually say to Bushnell and his associates:—"Gentlemen, we admit that you are imprisoned, but as you have not yet been *sentenced* to imprisonment, dont you perceive it would be manifestly improper for us to interfere for your release?" Should another application be made for a writ after they *are* sentenced, it would probably be refused for that very reason.

The positive and probable action of the Supreme Court reminds us of a certain Ex Judge, who was noted for his domestic habits and dilapidated dress. "Judge," said one of his friends to him on a certain occasion, "why dont you dress better?" "What is the use" replied the Judge, *everybody here knows me!*" Not long after the same person met the Judge in a distant city, and with the same suit of clothes. "What, Judge, so far from home in your shabby suit? What *is* the odds?" asked the Judge, "*nobody here knows me.*"

THE WORK PROGRESSING.—A few weeks since, a fugitive slave was sent back from Cincinnati, and by a telegraphic report which we copy from the *Pittsburg Gazette*, it appears that another has been arrested at Zanesville. From the account there given, it looks very much like a case of kidnapping, a thing which Virginians and Kentuckians are permitted to do in Ohio with impunity.

THE FATHERS vs. THE SONS.

Mr. Spaulding, in his recent argument before the Supreme Court of Ohio, asking for a writ of *habeas corpus* on behalf of the rescuers John, affirmed that the rendition clause of the U. S. Constitution, "*would never have been adopted* in that convention (convention which passed the Constitution,) if it had not been the general belief, South as well as North, that *slavery was a temporary evil.* The people would *not have ratified the Constitution containing that clause*, if leading men had not insisted upon it that *no difficulty could grow out of the clause in question*, because slavery was necessarily a *temporary* institution."

If this be a correct statement—which we by no means admit—it does not make the Constitution itself less odious, it does not lessen the guilt of those who voluntarily support it, but simply assigns to the fathers the best motives, which an act involving a compromise of principle, will admit. Conceding for the sake of the argument, the prevalence of a general belief then, *South* as well as *North*, that slavery was only a temporary evil, no one will claim that such a belief prevails at present. If it was then thought that no difficulty would grow out of the rendition clause, no one is now so insane as to put forth such an opinion.

The South now deny that slavery is an evil, and a large portion of the North affirm that it is no sin. No person looks upon the system as a temporary affair, but it has become so interwoven with State and Church polity, so controlling a principle in social life, that, it has universally come to be spoken of as an American institution, as "the corner stone of our republic," and with the remembrance of all the difficulties which have occured, even within the last five years, in regard to the rendition of fugitives, we know their reclamation has caused intense excitement, bitter hatred, unjust and illegal imprisonment, and even murder.

And yet, with the full consciousness, of such a state of things pressing continually upon their attention, the voters of this country go calmly and deliberately, and adopt, and readopt, year after year, the Constitution of the United States, which Mr. Spaulding affirms the fathers, under such circumstances would not have done. If instead of striving to bring back the government to the principles of the fathers, an effort was made to so indoctrinate the children that they would refuse to endorse a Constitution which we are assured the fathers in like circumstances would have rejected, slavery would much sooner be abolished, State Sovereignty established, and a truly free government bless the people.

DIABOLISM IN WASHINGTON.

We have before noticed the imprisonment and conviction in Washington of a free father for harboring his own son born of a slave mother. In giving the conclusion of the protracted Sickles farce, the Washington correspondent of the Ohio State *Journal* says;

"When this trial commenced, there was a poor colored man in our jail, brought in guilty of harboring *his own son*, and Judge Crawford put off his sentence, it was understood only for a day or two. But the colored offender has lain in jail to this day, without a thought or a particle of attention, and if he rotted there—who would care? Remember that District Attorney Ould was paid by Ohio and every other *free* State to prosecute *this poor man for feeding and sheltering his own son when he was in distress.* Can you instance a more diabolical state of things in Europe?"

All true, every word of it. The State of Ohio and every other free State pays District Attorney Ould for prosecuting that poor old man. And Ohio does more: as one of the United States she pays District Attorney Belden for prosecuting the Wellington Rescuers, pays the salary of Judge Wilson for his services in the case, and foots the bills of the U. S. Marshal and his deputies for arresting and guarding the prisoners. And in addition to all this, she pays her quota towards the salaries and expenses of all the official slave catchers in the Union. This is an undeniable fact, and an ugly fact, and what do the people of Ohio mean to do with it?

A CORTEOUS EPISTLE.

KINSMAN April 20, 1859.

MR. EDITOR—DEAR SIR: I have not received a paper for three or four weeks. If you are going to send the paper regular do so if not send the money. I dont like to be fooled every week, for such a damed pretense I dont care a dam for such a paper it is not $1 for anything onley nigger wipers instead of sending the numbers paid for you send them to somebody for the sake of getting a nother dollar and a half care nothing about those paid for whether they get them or not Yours &c,

JOS. K. McMICHAEL.

We will say to Joseph K. McMichael, that his paper has been regularly mailed to him at Kinsman, in the package containing those of other subscribers at that place. The fault is not with the Publishing Agent, nor with the Post Office here.

We trust he may hereafter receive the paper regularly, for it is very evident from his letter that he is sadly in need of the Bugle or some other reforming influence.

"THE LADIES' WREATH" is published in New York at $1 a year, by John F. Scoville, No. 8, Spruce St. It entered this month upon its 20th volume, and furnishes to subscribers over 500 pages of matter in its twelve numbers. A colored fashion plate is prepared for each season, and the work is illustrated by steel engravings and wood cuts; a piece of music is also promised occasionally. The May number opens with a very good story by Mrs. Mary A. Denison—"The Christ-like Child". "Brownie", by Mrs. Frances L. Mace, the first part of which is given, promises well.

The Wreath is edited by Frances I. Burge Smith.

PROGRESSIVE FRIENDS.—See in another column the call for the Seventh Pennsylvania Yearly Meeting of Progressive Friends. The meeting will doubtless be an interesting one.

POTATOES.

Our citizens will be glad to learn that John Deming has just received 200 bushels prime Nashannocks, which he is ready to dispose of to those who wish the article.

THE ECHO SLAVER TRIAL.—The Charleston Mercury thinks the jury acquitted the crew of the slaver Echo because it would have been "inconsistent, cruel, and hypocritical in them to condemn men to death for bringing slaves into a community where they are bought and sold every day." A parity of reasoning ought to make the Mercury willing to excuse the unwillingness of the Northern people to execute the fugitive slave law, because it would be "inconsistent, cruel, and hypocritical in them to consent to the return of a fugitive slave when they believe slavery everywhere wrong and immoral." If the *Mercury* excuses the non-enforcement of the law in the South because public sentiment is opposed to it, how can it justly ask the North to enforce another law which is there opposed by public sentiment? The true ground is that both laws should be maintained simply because they are the law.—*Baltimore American.*

THE SOILED LINEN OF THE UNITED STATES.—We perceive that some of the English journals have reproduced the account of "The Great Slave Auction in Georgia," which was so conspicuously paraded in the columns of our Republican papers some time ago. We are much given in this country to washing our dirty linen before the public, and some of our Republican organs always take care that the unsavory operation shall not escape the eyes of the entire world.—*Herald.*

Aha! are you there? Slave auctions are "dirty linen," are they? Then why have you so persistently and profitably contended for a quarter of a century that they are perfectly right and proper—that negroes were made to be sold and worked up as slaves in cotton and rice fields, and are otherwise worthless nuisances? "Dirty linen," is it? Who more than you has argued and insisted that it should be kept dirty *forever*? And when the only sort of washing you will allow it is that of a Slave Auction, why should you complain of the exposure? Is it not worth something that our report has served to make even you ashamed of the giant iniquity you yet steadily uphold?—*New York Tribune.*

From the Geneva Courier.

CONVICTION OF VAN TUYL, THE KIDNAPPER.

Van Tuyl is at last convicted. Twelve men of the county of Ontario have found him, upon their oaths, guilty of the infamous crime of kidnapping two colored boys from the village of Geneva.—These two boys he intended to sell into slavery.—He accomplished his design upon one—who was sold for the sum of $700, or thereabouts. Had he succeeded in getting the other one south of Mason and Dixon's line, he would have obtained in all probability the sum of one thousand dollars.

Who will not say the verdict is a righteous one—who will not say honor be to the twelve honest men who rendered the verdict guilty against the felon!

But with all our pride and praise of the Jurors, must we not feel humiliated at the sentence passed upon the culprit? Two years in State Prison!—For what? Stealing two men!

It is truly a less crime to steal men in Ontario county than to steal horses! Why do you ask?—Had you been in the Court House the same day that Van Tuyl was sentenced you would have seen. After the sentence of Van Tuyl another criminal for the crime of stealing a pair of horses was sentenced to the State's Prison for the term of four years. A human being sold for $700, is worth but half as much as a horse worth a hundred.

This is the dollar and cent view. The heinousness of the two crimes cannot be compared. We own the poverty of the dictionary to find words to express the depth of our depreciation of the man stealer! What, we ask, can influence the minds of Judges in rendering such sentence. Two years for stealing two men. Four years for stealing two horses. O! take down that statute of the blind eyed goddess from the top of the new Court House.

Palsied be the arm and fallen the hand that holds those scales. Shivered and broken be that sword of Justice!

When Jurors do their duty we let Judges least of all shriek their high duty. Who does not say "*Let justice be done though the heavens fall,*" and the more justice is done the more the heavens won't fall!

SLAVERY IN MASSACHUSETTS.—In the old times, when slavery was sanctioned in Massachusetts, a wealthy lady residing in Gloucester was in the habit of giving away the infants of her female slaves, a few days after they were born as people are accustomed to dispose of a litter of kittens. One of her neighbors begged an infant, which in those days of comparative simplicity, she nourished with her own milk, and reared among her own children. The woman had an earnest desire for a brocade gown, and her husband not feeling able to purchase one, she sent her little nursling to Virginia, and sold her when she was about seven years old!—*Mrs. Child's History of Women.*

MR. GREELY ON A WESTWARD TRIP.—Mr. Greely, of the Tribune, proposes to start on the 10th inst. on a Westward trip through Kansas by way of the Gold Mines, Utah, and the Great Basin, to California, visiting Oregon, and returning across the continent or by the Isthmus.

ZANESVILLE, O., May 3.—A fugitive slave, named William Jackson, from Clarksburg, Va., was arrested here last night. His trial is now progressing, and causing much excitement.

AFTERNOON.—Great excitement exists here this afternoon in regard to the fugitive slave Jackson, who was arrested here last night. Judge Marsh decided that the prisoner was illegally held, and discharged him. Immediately after his discharge he was re-arrested, hand-cuffed, put in a hack and driven to the depot for the purpose of taking him to Wheeling, on the train then due at the depot. A desperate effort was made by negroes to rescue him, but was unsuccessful. During the excitement at the depot, pistols, clubs and bricks were freely used, and several persons were injured. In the meantime a writ was served on the Marshall commanding him to bring the prisoner back, and show why he was held. This point has not yet been settled.

A NEW TEXTILE MATERIAL.—The Rev. John Seys, U. S. Government Agent for re-captured Africans, who has just visited Liberia, states that he saw, at the Liberian National Fair, which was held while he was there, some stockings made from the down of silk of the wild cotton tree. It had been supposed that the fibre of this material was so short that it could not be spun or woven. But the Liberians have overcome that difficulty and have succeeded in making a beautiful and substantial article of hosiery from it. If it can be knit, it would seem that it can also be woven, and if it can, the African Colony of Liberia may have the honor of introducing into the arts a material as important as our own cotton. The woods of Africa are full of the trees which bear it. If, as believed, this new material can be used, an important commerce with the Liberian coast must be the result.

The Little Rock (Ark.) Gazette gives a synopsis of a bill passed by the Legislature of that State for the expulsion of free negroes:—

"They have until January 1860 to dispose of their property, and make other arrangements for leaving. If they do not go then, it is made the duty of Sheriffs to seize them and hire them out to the highest bidder for one year, giving them the net proceeds of their labor to enable them to leave the State. The bill provides that such free negroes as desire to remain, may choose masters, the County Court having them appraised, and the master or mistress they have chosen paying half their value into the Common School Fund of the County."

JOHN S. HOLLAND, of Pembroke, Christian Co., Ky., offers a reward of $150 for the capture and return to him of Thomas Whitlock, a Methodist preacher, 28 years old, and weighing 170 or 180 pounds. If caught in a free State the reward is but $100. Has anybody seen a Christian minister loose in their vicinity, of about this age and weight? If so, here is a chance for speculation, by sending him back to his "old Kentucky home."

PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS.

THE SEVENTH PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS will assemble at Longwood (near Hamorton), Chester County, on FIRST DAY, the 29th of Fifth month, 1859, at 10 o'clock, a. m., and continue its sessions three or four days.

The friends of Truth, Purity and Progress, of every shade of theological opinion, are earnestly invited to participate in the proceedings of a Religious Society which sets forth no creed, imposes no fetters upon the intellect, encourages the utmost freedom of speech and inquiry, and labors, according to its best light, to inspire and diffuse that love of God whose fruits are seen in love to mankind, in efforts to enlighten, elevate and ennoble Humanity, to reclaim the fallen, to break the chains of the slaves, to promote those principles of peace and universal brotherhood which are so beautifully illustrated in the life of Jesus of Nazareth, to search out and remove the cause of human suffering, and to carry the principles of pure and undefiled religion into every relation of life and every institution of society. The object of our assemblies is not to build up a sect, or to afford opportunity for the discussion of abstract points of doctrine, but to edify one another in love, to devise and execute measures of practical reform, and to cultivate those religious faculties and aspirations through which we are consciously allied to the beneficent Author of our being, and by which we receive the blessed assurance of immortal life. We therefore invite the presence and aid of all those, however named or nameless, who, while earnestly wishing to avoid the spirit of sectarianism, yet feel the need of religious association, and wish to share the privileges and joys of spiritual communion and fellowship one with another.

JOSEPH A. DUGDALE,
OLIVER JOHNSON,
And Others.

COMMUNICATIONS for the Meeting may be addressed to JOSEPH A. DUGDALE, Hamorton, Chester Co., Pa., or to OLIVER JOHNSON, Anti-Slavery Office, New York.

From the Vinton (Iowa) Eagle.

DIED,

In Big Grove Township, on the 22d of April, MARGERY BRANIN, wife of Mahlon Branin.

By her death an interesting family circle has been broken. The deceased has left a husband and four children whose loss is irreparable. She was an amiable and affectionate wife, a kind and indulgent mother, and was beloved by all who knew her. She retained possession of her reason until her last moments, and saw, as she expressed it, the spirits of departed friends attended by angels waiting to escort her to the spirit world.

"Sweet is the scene when the virtuous die,
When sinks a virtuous soul to rest,
How mildly beams the closing eye,
How gently heaves the expiring breast."

[COM.]

The subject of the above notice was a faithful laborer in the Anti-Slavery vineyard,—her care were ever open to the cry of the oppressed, and in all good words and works, she was a true helpmeet to her husband. In a note which we had from our friend announcing the decease of his companion, while having a deep sense of his irreparable loss, yet he expresses a thankfulness that her removal has been by death, and not because of the falling of the auctioneer's hammer, that signal of separation more terrible by far than the presence of the Death Angel, and which so many in our land are compelled to endure.

SALEM QUARTERLY MEETING OF FRIENDS OF HUMAN PROGRESS.

The next Quarterly Meeting of this association, will be held at West Meeting House, to commence at 1 o'clock on Friday the 15th of 5th mo. 1859.

All are invited to attend.

ESTHER HARRIS, } *Clerks.*
I. TRESCOTT, }

AMERICAN ANTI SLAVERY SOCIETY.

The next annual meeting of this Society will be held in New York, commencing on Friday, May the 10th, at 10 o'clock A. M.

WOMAN'S RIGHTS.

The ninth Anniversary of the NATIONAL WOMAN'S Rights Association will be held in MORAN HALL, Broadway, New York, on Thursday evening, May 12th, at 7½ o'clock.

A meeting for business and general discussion will be held at 2½ P. M. of same day at same place.

ELIZABETH CADY STANTON, *Pres.*
SUSAN B. ANTHONY, *Sec.*

VARIETY AND NOTION STORE!!

E. E. BARR, Having just returned from the East, respectfully invites the attention of the Ladies and public in general to her large and carefully selected Stock of Notions and

WHITE GOODS!!

Consisting of all kinds of Fine Muslins, Hosiery, Gloves, Embroidery, Gents' and Ladies' Collars, Flouncings, Edgings and Insertings, Infants' Waists, Porte Monnaies, Buck Purses, Kid Gloves, Belt Clasps, Ribbon Slides, Coral Beads, Cornelian Crosses, Veils, Wristlets, and Notions of all kinds.

Thankful for past favors, we solicit a share of public patronage. The Goods have been selected with much care, and a desire to please. Remember the place—*TWO DOORS WEST of M'MILLANS BOOK-STORE, SALEM, OHIO.*

April 30-tf.

DISSOLUTION NOTICE.

The co-partnership heretofore existing between the undersigned under the name and style of HOLLOWAY & COUSE is this day dissolved by mutual consent.

JOSHUA HOLLOWAY,
A. COUSE.

The undersigned, having secured the services of Mr. Couse as cutter, will carry on the Clothing business at the old stand, and would solicit a share of the public patronage. J. HOLLOWAY.

SALEM, March 12, 1859.

Pittsburg, Fort Wayne & Chicago Railroad.

WINTER ARRANGEMENT.

		Going West.	
LEAVE	EXPRESS.	EMIGRANT.	MAIL.
Pittsburgh,	2:15, p.m.	12:30, a.m.	6:45 a.m.
Columbiana,	5:10 "	8:29 "	"
Salem,	5:41 "	7:30 "	9:47 "
Alliance,	6:22 "	8:30 "	10:24 "
Crestline,	11:00 "		2:55 p.m.
ARRIVE AT			
Chicago,	11:50 a.m.		6:00 a.m.

		Going East.	
LEAVE			
Chicago,	5:30 a.m.		7:30 p.m.
Crestline,	5:30 p.m.	9:30, p.m.	8:00 a.m.
Alliance,	9:55 "	1:41, p.m.	12:49 p.m.
Salem,	10:37 "	2:21 a.m.	12:18 "
Columbiana,	10:47 "	2:40 "	1:47 "
ARRIVE AT			
Pittsburgh,	1:25 a.m.	5:30 a.m.	4:25 "

Cleveland & Pittsburgh Railroad Time Table.

ARRIVAL OF TRAINS AT ALLIANCE.

	Going South.	Going North.
Mail Train,	10:58 A. M.	11:36 A. M.
Express,	8:02 P. M.	6:42 P. M.
Freight,	11:46 A. M.	11:46 A. M.

1859.] APRIL 26th. [1859.

JUST OPENED!!!

Spring and Summer Goods,

Which will be sold to CASH BUYERS at a very SMALL ADVANCE ON COST!!!

LADIES' DRESS GOODS!!!

New and Rich Styles, Varieties, and Patterns, and All Kinds of Fabrics!!

Flowers in Endless Variety! Bonnets and Bonnet Ribbons!!

SHAWLS! SHAWLS! SHAWLS! SHAWLS! SHAWLS!

Silks, Silk, and Crape!!!

WHITE GOODS! MEN'S WEAR! BOOTS AND SHOES!!

GROCERIES! GROCERIES! GROCERIES!

QUEENSWARE! HARDWARE!

Clothing—Ready Made, and Made to Order!

All these Goods will be sold VERY LOW.

J. BEATON.

April 30.-tf.

35 BARRELS EXTRA

SOUTHERN FLOUR.

J. DEMING.

Salem, April 23.

DR. RUSH,

HOMŒOPATHIST.

Office three doors West of the Wilson House.

WOULD respectfully inform the citizens of Salem and vicinity, that he now occupies the Office recently vacated by E. G. Painter, M. D., where he may be found ready to attend to calls in his profession.

Salem, June 9th, 1858.-6m.

BOARDING HOUSE.

WILLIAM STILL'S

Genteel Boarding House,

AT

No. 832 South Street, below Ninth,

PHILADELPHIA, PA.

PHILADELPHIA REFERENCES.

REV. STEPHEN SMITH, MR. JACOB C. WHITE, MR. THOS. J. DORSEY, REV. WM. DOUGLASS, MR. WM. H. RILEY, MR. WM. WHIPPER.

April 2.-1y. Ship'd.

SPRING OF 1859.

J. & L. Schilling

Are now in receipt of their

FIRST LARGE STOCK OF

SPRING & SUMMER GOODS!

Amongst which may be found the GREATEST BARGAINS ever offered in Eastern Ohio. Our Stock comprises a Large and Varied Assortment of

LADIES' DRESS GOODS!!

Black and Fancy Dress Silks, Paris Style Bastilles, Embroideries, New Spring Bonnets and Bonnet Ribbons, a General Stock of Notions, Ladies' and Children's Shoes, Carpets, Men's and Boys' Wear, a Heavy Stock of Staple Dry Goods, Queensware, Wall and Window Paper, GROCERIES, &c., &c.

We deem it unnecessary to further enumerate, but will add that our Stock, in all its various branches, is full, and at prices defying either home or foreign competition. Thankful for past favors, and feeling assured that our New Stock will open up to your entire satisfaction, we solicit an early call.

Yours, Respectfully,
J. & L. SCHILLING.

CROAT CORNER, Salem, O., April 9, 1859.

MRS. CHURCH,

Botanic Medicine,

HIGH STREET, SALEM, OHIO.

DANIEL WALTON,

DEALER IN

HARDWARE, CUTLERY,

BIRD CAGES, TOYS, &c., &c.

South side Main street, opposite J. Heaton's store.

Geo. W. Manly,

AMBROTYPE AND

DAGUERREIAN ARTIST

SCHILLINGS' BLOCK,

Main Street, Salem, Ohio.

Salem, June 23, 1858.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

Miscellaneous.

THE STORY OF A LITTLE LIFE.

One cold, still February day, a little child was born. They called her Clara, because there was an angel in Heaven who had worn that name, and who the mother prayed might be the young child's guardian angel. The little one grew daily more lovely in the eyes of all who saw her. She was so gentle and sweet that it was a great happiness to be near her. She had a rosy mouth, and when she was grieved, her lip would quiver so beautifully that it would bring tears to other eyes than hers. By and by she began to want to play with little Alice, and when the autumn came she could step soothingly in her tiny shoes, and even walk across the carpet, if her little sister led her. Then two or three white teeth shone between the shining lips, and she learned to call "mummy" and "papa." She filled the house with sunshine by her lovely face, and wise, old-fashioned ways.

The Winter and Spring passed away like the fabled time of fairy land. The baby was daily learning something either to say or to do, and the two little sisters played so merrily and slept so quietly together, that their mother would often say there was never another family so blest and happy.

Although little Clara was often sick, she was seldom fretful. When she grew older, she often went to ride with her mamma and sister, and sometimes they were obliged to wait for the carriage, but the baby was never out of humor with the delay, and was never unwilling to obey her mamma. She was always ready to give up anything over so pleasant, if it was forbidden, and would soon be seen happy and busy about something else. Whenever she was reproved, she would come close to her mamma, and put her little quivering lips for a pardoning kiss, and then hide her little tearful face in the loving bosom already to receive it. Beautiful, loving pet names were lavished upon her. Hours before the time of her father's return home, her little feet would patter across the carpet, and she would stand on tiptoe on the threshhold of the nursery, and call, "Papa, papa; where's papa?" Her toys would all be laid aside, and her time divided between watching for him at the window, calling him at the door, and sitting in mamma's lap trying to express her love for him. And when he did come, at the very first sound of his latch-key, she would bound away; and what haste her father had to make up stairs, for fear his little one might fall in her eagerness to meet him! Then she would ride laughing in his arms, putting her happy face down on his neck.

When the warm weather came, the family went into the country, and here the little ones were as happy as kings the whole day long. Sometimes their mamma would go out into the orchard with them, and sit down under the trees while they played about her among the clover blossoms, and made hay in tiny stacks, or chased the chickens. Sometimes they would go—grandmamma, papa, and all—away for a ramble in the fields, and then little Clara was carried in her mother's arms; and whenever they came to a fence, she always would be put down and creep under, like Alice. There was a pleasant grove near by, where they would stay for hours sitting under the trees, while the little ones made miniature houses and gardens.

The quiet Summer flew away, and they came back to the city town. The mother's heart was heavy with a shadow of coming evil when she turned her back on the pleasant, flowery country, where the hours had sung themselves away, full of children's happy voices. There were a few quiet days after their return, when the darling baby could play about her, and climb up to kiss her; but one Sabbath morning, long before daybreak, the mother was awakened by a little weak voice, calling, "Mamma, mamma." She found her darling standing by her bed, with her tender hands and feet of an icy coldness. There was no more sleep in the house for that night. Troubled hearts and tearful eyes watched over her; and sleepless nights and anxious days went wearily by. It was heart-breaking to watch by the little sufferer. Never had she seemed half so lovely in her life and health as now, when they saw her gently and quietly putting aside, one by one, the toys her sister tried to tempt her with, and the food her mother offered her. She only wished to lie still.

At last, after some weeks, they thought she was a little better. She turned over the leaves of a little picture book one day while she lay in her mamma's arms, and held her china mug in her weak hands, while she traced the shapes of the painted flowers on it with her delicate finger. She watched Alice about her play, too, with some interest. But the resting time was of short duration. That night neither she nor her mother slept. The child lay all night with her face on her mother's bosom.

Once she called "Papa! papa!" but the sweet voice was so changed and full of pain, it was agony to hear it, and her mother gently hushed her.

The next day, the mother, who could not bear to believe her darling was so much worse, put a little ivory rattle into her weak, tiny hand, which dropped under the weight of the toy to her lap.

"Ah!" said she sadly, "my poor baby cannot even lift it." The darling looked up a moment into the sorrowful eyes bent upon her, and then, with apparent effort, she raised it and shook it once, and then it dropped from her feeble grasp—forever! She had done with toys and with life.

That evening the father came home to a sad and tearful house. All through that night of agony the parents watched together, alternately carrying the dying lamb in their bosoms, without being able to soothe or relieve her distress; and when midnight had passed they put her in grandmother's arms, and sat down to wait.

The mother, on her knees beside the dying baby, pressed her own cheek against the little tender one, that had rested for a joyful year and a half upon her bosom, and gave her back, as well as she was able, to God; while the little weak fingers grasped one of her own close and lovingly. There was a little time of quiet broken only by the labored breathing; and then she laid her head on the kind arm that supported her, and fell asleep.

Never more will the little blue eyes unclose—never more the little sweet lips be opened—never more the little arms be folded round the mother's neck. What will the poor mother do without her child? Ah, she must go to the gentle Shepherd who holds her lamb in his bosom.

It was on a fair Sabbath day that the baby was laid in a little grave in Greenwood. There are flowers planted above her, and there is beauty all around her; and an unseen angel watches over the place, and shall watch until the resurrection, when the dead shall be raised, and shall never die.—*Independent.*

WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true,
For the heaven that smiles above me,
And awaits my spirit too;
For the human ties that bind me,
For the task by God assigned me;
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory,
And follow in their wake:
Bards, patriots, martyrs, sages;
The noble of all ages;
Whose deeds crown history's pages,
And time's great volume make.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fit each great design.

I live to hail that season
By gifted minds foretold,
When men shall live by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true,
For the Heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance;
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

THE LITTLE SHOES.

It is wonderful what trifling things produce an influence upon the heart and mind. A seed borne on the wings of the wind, drops at last into a suitable soil, and by and by grows up into a stately tree. A little spring leaps out of the side of a hill and the child who stoops to drink of it, can span its breadth; but it flows on down to the valley, and winds along the plain, and gathers strength and volume in its course, till it rolls a stately river, bearing the commerce of cities in the ships that navigate its waters.

And so it is with human life. A look, a word, has changed the whole career of many an immortal being.

The writer once lived opposite a beer shop called the 'Fox and Goose,' and with pained attention, often watched the doings and also heard the sayings of the customers. One winter evening a shoemaker's boy came with an assortment of children's shoes, and the landlady of the 'Fox and Goose,' who had a most marvelous shrill voice, began calling to a little, dirty slave of a nurse girl, to bring 'Addleheid'—as she pronounced Adelaide—to have her new shoes tried on. I could see the little creature, who was at once fine and filthy, sitting under the gas-light in the bar, and kicking and screaming as the shoes were coaxed on her feet. At last a pair fitted, and the spoiled pet was lifted up triumphantly in her mother's arms.

'Here, do look at her! The darling has let me get a pair of the very best ones on! Look, Daddo!' said the mother, calling to her husband. Just then a tall man, very thinly clad, came out of the tap-room, passed the bar, and saw the child stretching out her foot for her father to see. Now, a poor woman had been hovering about the corner, peeping now and then timidly into the bar-window, and then creeping to the door, she had a child in her arms, and looked ready to drop with cold and weariness. I had seen that woman on many a Saturday night, waiting and watching for her husband to come out. Ah, there he is, riveted for a moment looking at the child showing her shoes; with a start he rouses himself and rushes out. 'What, Bill, going so soon?' bawls the landlady. Bill pulls his hat down over his eyes with one hand, clutches his old jacket tight over his chest, and answers the words with a sort of grunt. He is outside—there is his wife and little one. For a moment the woman looks at him timorously, and half swerves aside, as if she feared—what I will not write, lest the manhood of my readers should be wounded. Something in Bill's look reassures her, and she goes up close to him feebly, but yet coaxingly. He took the child from her tired arms—the little creature gave a short quick cry of fright—and as he lifted it, I saw that its little feet were bare; it drew them swiftly up under its poor frock but not before the father saw them. I wish his hat had been off, that I might have seen his face as those two little blue chilled feet met his eyes. I noticed that he put them in his bosom, and buttoned his jacket over them and held the child close, and went on his way with a heavy stamp, as if to beat his feet down on the ground; his wife, slipshod and tottering, had hard work to keep up with him.

I had a faint suspicion of what was passing in the man's mind. From that night I was glad that I saw him no more among the frequenters of the 'Fox and Goose.' He and his wife and child, for weal or woe, had dropped out of my ken, and almost out of my mind.

Some months after there was a meeting at the Temperance Hall of the district, and many working men were present, and gave their testimony to the good effects of perfect sobriety; now and then they told little bits of their history, about the reasons that led them to give up the public house. One tall, well dressed, respectable looking man listened earnestly, till one, who sat near him said: 'Say a word William Turner; you're known as much about the mischief as any one here or elsewhere: come tell us, for I have never heard how it was that you changed right about face, from the mouth of hell to the field of hope. Come, man, out with it, may be it will do good.'

The young man thus urged, rose at the first word and looked for a moment very confused; all he could say was: 'The little shoes, they did it.' With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length, some thoughtless young people began to titter. The man in all his embarrassment heard this sound, and rallied at once. The light came into his eyes with a flash, he drew himself up and looked at the audience, the choking went from his throat. 'Yes, friends!' he said in a voice that cut its way clear as a deep-toned bell, 'whatsoever you may think of it, I've told you the truth—the little shoes did it. I was a brute and a fool;—strong drink had made me both, and starved me into the bargain. I suffered, I deserved to suffer, but I didn't suffer alone—no man does who has a wife and child, for the woman gets the worst share. But I am no speaker to enlarge on that: I'll stick to the little shoes. I saw one night when I was all but done for, the publican's child holding out her foot for her father to see her fine new shoes; it was a simple thing, but, friends, no fist ever struck me such a blow as those little shoes. They kicked reason into me. What reason have I to clothe others, and let my own go bare? said I, and there outside was my wife and child—in a bitter night. I took hold of my little one with a gripe, and I saw her chilled feet—men! fathers! if the shoe smote me, what did the feet do? I put them cold as ice to my breast; they pierced me through and through. Yes! the little feet walked right into my heart and turned out my selfishness. I had a trifle of money left; I bought a loaf and a pair of little shoes. I never tasted anything but a bit of that bread all the Sabbath day, and I went to work like mad on Monday, and from that day I have spent no more money at the public house. That's all I've got to say—it was the little shoes that did it.'—*British Workman.*

BIG RASCALS AND LITTLE RASCALS

An exchange gives the following autobiography of a low thief, which has a peculiar significance just at the present time.

My name is Jim Griggings. I'm a low thief. My parients was ignorant folks and my advantages for getting a eddycation was limited. I have been to the penitentiary once afore and sarved out my time like a man. I went for prigging a watch. Now I'm locked up again for stealing two or three ornery overcoats. I'm to stay here three yers. I shall always censure my parients for not eddycatin me. Had I been eddycatid I could, with my brilliant native talents, have been a big thief—I believe they call 'em swindlers. Instead or confinin' myself to prigging overcoats, watches and sich like, I could have swindled honest folks out of thousands and thousands of dollars and the law would never tech me. Then, ye see, I could ride in my carriage, live in a big house with a free ston front, drive a fast team, an drink as much gin an sugar as I wanted to. A inwestigation might be made, and the neespapers would come down on me heavy, but what the d—l would I care about that, havin previously taken precious good care of the money. Besides my lawyers would swear stout that I was as innersent as a new born babe, and a great many good people would wink very pleasant and say, 'Well Griggings understands what he's 'bout! he does!'

But havin no eddycation, I'm only a low thief—a stealer of overcoats and watches—a ornery cuss any how—and the Law puts me through without mercy. It's all right, I s'pose, and yet I sometimes think it's darned hard to be shut up here, a wearing checkered clothes, a livin on cold victles, a sleepin on iron bed-stids, a lookin out upon the world through iron skeeter-bars, and a poundin ston like thunder, day after day, week after week and year after year, while my brother thieves (for, 'twixt you and I, there ain't no difference between a thief and a great swindler except that the latter is forty times worse,) who have stole thousands of dollars to my one cent, are walking out there in the bright sunshine—dressed up to kill, store clothes on their backs and piles of gold in their pockets! But the Law can't tech big swindlers, 'not any.' Who was it that said there wasn't no difference 'tween tweedledum and tweedledee? He lied in his throat like a villain as he was! I tell ye there is a tremendous difference! Oh! that I had been liberally eddycated!

JIM GRIGGINGS.

Penitentiary, Columbus, March, 1859.

BE A WOMAN.

Oft I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.
But unto her blue-eyed daughter
Though with love's words quite as ready
Points she out the other duty.
"Strive my dear to be a lady."

What's a lady? It is something
Made of hoops, and silks, and airs,
Used to decorate the parlor,
Like the fancy rugs and chairs?
Is it one who wastes on novels
Every feeling that is human?
If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far,
Than to be mere fashion's lady—
"Woman is the brightest star.
If ye, in your strong affection,
Urge your son to be a true man,
Urge your daughter no less strongly
To rise up and be a woman.

Yes, a woman—brightest model
Of that light and perfect beauty;
There the mind, and soul, and body,
Blend to work out life's great duty—
Be a woman—naught is higher
On the gilded list of fame;
On the catalogue of virtue
There's no brighter, holier name.

Be a woman—on to duty,
Raise the world from all that's low,
Place high in the social heaven
Virtue's fair and radiant brow!
Lend thy influence to each effort
That shall raise our nature human;
Be not fashion's gilded lady,
Be a brave, true, whole-souled woman.

EMPIRE OF GOD.

Professor Mitchell, in closing his series of Lectures on Astronomy, says:

"Now my friends, I must close this long course of lectures. We have passed from planet to planet, from sun to sun, from system to system. We have reached beyond the limits of this mighty stellar cluster with which we are allied. We have found other island universes sweeping through space. The great unfinished problem still remains—whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been shining, rolling around the sun for ceaseless ages? Whence, whence this magnificent Architecture, whose architraves rise in splendor before us in every direction? It is not the work of chance. Who shall reveal to us the true cosmography of the universe by which we are surrounded? Is it the work of an Omnipotent Architect? If so who is this august Being? Go with me to-night, in imagination, and stand with old Paul, the great Apostle, upon Mars' Hill, and there look around you as he did. Here rises that magnificent building, the Parthenon, sacred to Minerva, the Goddess of Wisdom. There towers her colossal statute, rising in its majesty above the city of which she was the guardian—the first object to the rays of the rising, and the last to be kissed by the rays of the setting sun. There are the temples of all the gods; and there are the shrines of every divinity. And yet I tell you those gods and those divinities, though created under the inspiring fires of poetic fancy and Greek imagination, never reared this stupendous structure by which we are surrounded. The Olympic Jove never built these heavens; the wisdom of Minerva never organized these magnificent systems. I say with St. Paul: 'Oh! Athenians, in all things I find you too superstitious; for, in passing along your streets, I find an altar inscribed To the Unknown God—Him whom ye ignorantly worship; and this is the God I declare unto you: the God that made heaven and earth, who dwells not in temples made with hands.'

"No, here is the temple of our Divinity. Around us and above us rise Sun and system, Clusters and Universe. And I doubt not that in every region of the vast Empire of God, hymns of praise and anthems of glory are rising and reverbrating from Sun to Sun and from System to System, heard by Omnipotence alone across immensity and through eternity."

A RUSSIAN WOLF HUNT.

We translate the following story from a late number of M. Alex. Dumas' newspaper. It is an extract from one of his letters from St. Petersburg:

"Wolf hunting and bear hunting are the favorite pleasures of the Russians. Wolves are hunted in this way in the winter, when the wolves being hungry are ferocious. Three or four huntsmen each armed with a double barrelled gun, get into a troika, which is any sort of a carriage drawn by three horses—its name being derived from its team and not from its form. The middle horse trots always; the left hand and right hand horses must always gallop. The middle horse trots with his head hanging down, and he is called the Snow-Eater. The two others have only one rein, and they are fastened to the poles by the middle of the body, and gallop, their heads free—they are called the Furious. The troika, is driven by a sure coachman; if there is such a thing in the world as a sure coachman. A pig is tied to the rear of the vehicle by a rope, or a chain (for greater security) some twelve yards long. The pig is kept in the vehicle until the huntsmen reach the forest where the hunt is to take place, when he is taken out and the horses started. The pig, not being accustomed to this gait, squeals, and his squeals soon degenerate into lamentations. His cries bring out one wolf who gives the pig chase; then two wolves, then three, then ten, then fifty wolves—all posting as hard as they can go after the poor pig, fighting among themselves for the best places, snapping and striking at the poor pig at every opportunity, who squeals with despair. These squeals of agony arouse all the wolves in the forest, within a circuit of three miles, and the troika is followed by an immense flock of wolves. It is now a good driver is indispensable. The horses have an instinctive horror of wolves, and go almost crazy; they run as fast as they can go.

The huntsman fire as fast as they can load; there is no necessity to take any aim. The pig squeals—the horses neigh—the wolves howl—the guns rattle; it is a concert to make Mephistopheles jealous. As long as the driver commands his horses, fast as they may be running away, there is no danger. But, if he ceases to be master of them, if they balk, if the troika is upset, there is no hope. The next day, or the day after, or a week afterwards, nothing will remain of the party but the wreck of the troika, the barrels of the guns, and the larger bones of the horses, huntsman and driver.

Last winter Prince Repnine went on one of these hunts, and it came very near being his last hunt. He was on a visit with two of his friends to one of his estates near the steppe, and they determined to go on a wolf hunt. They prepared a large sleigh in which three persons could move at ease, three vigorous horses were put into it, and they selected for a driver a man born in the country and experienced in the sport. Every huntsmen had a pair of double barrel guns and one hundred and fifty ball cartridges. It was night when they reached the steppe; that is, an immense prairie covered with snow. The moon was full, and shone brilliantly; its beams refracted by the snow gave a light scarcely inferior to day light.

The pig was put out of the sleigh and the horses whipped up. As soon as the pig felt that he was dragged he began to squeal. A wolf or two appeared, but they were timid and kept a long ways off. Their number gradually increased, and as their numbers augmented they became bolder. There were about twenty wolves when they came within gun range of the troika. One of the party fired; a wolf fell. The flock became alarmed and half fled away. Seven or eight hungry wolves remained behind to devour their dead companion. The gaps were soon filled. On every side howls answered howls, on every side sharp noses and brilliant eyes were seen peering. The guns rattled volley after volley; but the flock of wolves increased instead of diminishing, and soon it was not a flock but a vast herd of wolves in thick serried columns, which gave chase to the sleigh.

The wolves bounded forward so rapidly they seemed to fly over the snow, and so lightly not a sound was heard; their numbers continued to increase, and increase; they seemed to be a silent tide drawing nearer and nearer, and which the guns of the party, rapidly as they were discharged, had no effect on. The wolves formed a vast crescent, whose horns began to encompass the horses. The numbers increased so rapidly they seemed to spring out of the ground. There was something weird in their appearance, for where could three thousand wolves come from in such a desert of snow. The party had taken the pig into the sleigh; his squeal increased the wolves' boldness. The party continued to fire but they had now used above half their ammunition and had but two hundred cartridges left, while they were surrounded by three thousand wolves. The two horns of the crescent became nearer and nearer, and threated to envelope the party.

If one of the horses should have given out the fate of the whole party was sealed. "What do you think of this Ivan?" Said Prince Repnine, speaking to the driver. "I had rather be at home Prince." "Are you afraid of any evil consequences?" "The devil's have tasted blood, and the more you fire the more wolves you'll have." "What do you think is the best thing to be done." "Make the horses go faster." "Are you sure of the horses?" "Yes, Prince." Are you sure of our safety." The driver made no reply. He quickened the horses, and turned their heads towards home. The horses flew faster than ever. The driver excited them to increased speed by a sharp whistle, and made them describe a curve which intersected one of the horns of the crescent. The wolves opened their ranks and let the horses pass.

The Prince raised his gun to his shoulder. "For God's sake! don't fire!" exclaimed the driver. "we are dead men if you do!" the obeyed Ivan. The wolves astonished by this unexpected act, remained motionless for a minute. During this minute the troika was a verst from them. When the wolves started again after it it was too late, they could not overtake it. A quarter of an hour afterward they were in sight of home. Prince Repnine thinks his horses ran at least six miles in these fifteen minutes. He rode over the steppe the next day, and found the bones of more than two hundred wolves.

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